

A  
GLIMPSE  
OF  
GLORY

A 3. f. OR, 20. f. f.  
GRACE and TRUTH,

In some Streams of  
*Light and Love,*  
For Refreshing unto the  
weary and faint, in  
this Refining Time.

From PRISON

Let the words of our mouth, and the medi-  
tation of our heart, be acceptable in thy  
sight. *Ex Libris Bibliothecae Edinburgensis*  
1670

London, Printed for Liv. Chapman, at the  
Crown in Popes-head-alley. 1657.

## *An Epistolary Word*

it comes to pass, That they who are born after the flesh, persecute them who are born after the Spirit; yea, the very formal Christian, who is onely baptized into a Profession, persecutes and prejudices him who is brought under the power and prevalence of the Spirit: Thus the Preaching of a Crucified Christ, was but foolishness to the natural Greeks; and a stumbling-block, to the professing Jews, who rested in their Forms and Ceremonies, and reached not the root of Religion, but raked in that dunghil, which pious Paul deem'd but dross. And now the case is the same at this day, and but a consequence from the old cause of contention and hatred: for persecution proceeds from Professors, even from those who are in a high Form of Religion, but hate the power of it, as in 2 Timothy 3. & 5. Having a form of godliness, but denying the power thereof; which prophecy (without turning or tenting of the text) doth answer this Apostacy, as plainly, as face doth answer face in a glass: for (observe it) what do the men of this day now persecute, but the very power and practice of what they have professed, as may plainly be perceived by comparing the great mans speech to the little Parliament, (that assembly of Saints) with his present practises against those who are now persecuted and oppressed in their Prison-places, (but through mercy, made Palaces) for prosecuting the recovery of Rule to the right owners the Saints, whom he then declared to have the same put into their hands, upon an avowed act of Saintship: being a people formed and fitted by God for that purpose in the way of fulfilling of Prophecies and promises; declaring then further, That he did not vainly look upon that place in Daniel (which respects to them as Saints) That the KINGDOME SHOULD NOT BE DIVIDED TO ANOTHER PEOPLE. But alas! how have we since, had rather rubbish raked to Rule, then Righteous ones? and

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how have men fearing God been shut out ; and Men fearing Man let in ? So that I say, We are now not onely persecuted by Professors, but for practising that, yea, those very things which our Antagonists have professed.

But may some say, We grant that the enmity of the natural man is such, that he cannot but oppose truth ; But how comes it to pass, that Professors oppose and persecute the practise of their own professions ? I answer,

1. More generally, Because notwithstanding the shew of Religion, they may be in the gall of bitterness, and therefore in time will turn, or rather return (when they have served their ends by pretences) *with the Dog to the vomit, and with the Sow that was washed, to the wallowing in the myre*, being such as may be compared to the Stony-ground, who in time of temptation (through the want of root) fall away, and with Demas embrace this evil world, and with Judas betray Christ, through whose Name they had wrought Miracles.

2. But more particularly,

1. Because they give way to some one sin or other which hath persecution of their own professions linked to it ; for sin hangs together like a Chain, and one sin must maintain and defend another.

2. By this return from God, those motions of the Spirit which influenced them before to such and such professions are withdrawn, and then as Christ saith, *Seven unclean spirits, worse then they were posselt with in the days of ignorance, enter, whereby they become fourfold worse the Children of the Devil then ever* ; and then presently they fall upon destroying the good things they were a building, and building the bad things they had destroyed, and so make themselves such Transgressours as cannot escape the judgment of God.

3. They who are faithful to their first love and

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light, withdraw from them : for as God withdraws, so the true spiritual seed withdraws ; and from whence soever they withdraw , 'tis a sure signe that God is gone. And not onely so, But this faithfull remnant (whom God thus reserves, by pulling them as Brands out of the fire, and causing them to hate even the Garment spotted with the flesh) are engaged by God, to bear Testimony against the revolt, and those abominations that abound. Wherefore says *Micha*, *I am full of power by the Spirit of the Lord, and of Judgement, and of might, to declare unto Jacob his transgression, and to Israel his sin.* What was this for ? but their perverting equity, and building up *Sion* with blood, and *Jerusalem* with iniquity. And yet these people against whom this Testimony was born, lean'd upon the Lord, and said, *Is not the Lord among us ? none evil shall come upon us.* *Micha* 3.8, 9, 10, 11. And not onely are they engaged to testify against the treachery of the times, but also to hold forth Doctrinally and Practically that cause of Christ which was crucified ; and those good things, from which their Brethren that now hate them have Apostatiz'd. Then hereupon,

4. Comes persecution and imprisonment ; and those who before were hugged in the bosom, are now accounted more fit for the Hangman : Those who (in the time of truths prevailing with them) were set in high seats in their Palaces, and entertain'd with their dainties ; are now put into the Dungeons of their Prisons : Those for whose sakes they seem'd to reprove Kings, they stick not now, in contempt, to call them Knaves : Those whose Servants they profess themselves to be, they would now make their slaves : Some who were once their dear Brethren, they deem now their deadly enemies, and make them their Bondmen, because they will not run with them into the same excess of riot : Those who once they said were the sincere Servants

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of Christ, they now set this brand upon them (and yet the same Spirit of Jesus doubled in them) that they are seditious and seducers; declaring them enemies to Magistracy and Ministry, because they would have the *Law to go out of Sion, and the Word of the Lord from Jerusalem, that righteousness might run down as a mighty stream, and that sinners might be saved through the pure Ministration of the unction.* And thus I have delineated unto you the rise and root of persecution in general (which you have more excellency treated in the ensuing Treatise) and of ours at this day in particular. And therefore in the next place, it may not prove unprofitable to reveale a little (as God shall give utterance) the rise and roots from whence springs the rigidness of many who in the mayn fear the Lord, against the true spirit of Testimony, so powerfully prevailing over the interests of this world, in a remnant whom the Lord hath (in mercy to these nations) reserv'd from *bowing of the knee to Baal*: which I shall in soberness, and some sense, propose in the ensuing particulars.

1. The first is prevailing of suffering principles, which puts them into a posture of Succumbence on the one hand, and of Opposition on the other; hence it is that they naturally flye to all those places and patterns in Scripture that command and countenance compliance with all powers as the Ordinance of God; not considering, that the Scene and Dispensation is alter'd; that the worldly spirit in persons and things is going off the stage, and that *all things are becoming new (even NEW HEAVENS AND NEW EARTH)* in the power and spirit of *Elias, who must restore all things.*

'Tis true, the Saints are not yet actually come out of the *house of Bondage*, and to those glorious things which shall be accomplished in their time; but the spirit is now wrestling with their wities and yokes

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as *Moses* did with *Pharaoh*, when the Spirit of deliverance had posselt him, in the power whereof he *slaw the Egyptian*. The Spirit of deliverance, foreruns deliverance it self: otherways whence proceeds motion towards it? A child must stand before he goes (which is observable concerning the witnesses that immediately upon the coming down of the Spirit of Life, they are first said to *stand upon their feet*, and afterwards are following of the Lamb upon *Mount-Sion*.) I tell you Friends, Though our hands are yet bound, yet our hearts are loosed; and though we cannot break (which will shortly be our work, like the sheep of *Borah* put in a Pen as we are, when our breaker up comes, and clears the way before us) yet I hope we may bite, yea, kick and scratch, not peevishly, as some would possess the ignorant, but in the power of that PRINCELY SPIRIT OF DELIVERANCE, which hath posselt our souls, and makes the work of God in this day *as a fire within us* for which although we be accounted passionate and peevish, yet we are not without witness, that it is (in measure) the fire of the Lord which will destroy within and without, both the works and workers of iniquity as stubble But

2. In many this proceeds from a Conjunction with some interest or other (either great or small) against which the Testimony of this day levels its Batteries. And so many for the justifying of themselves, plead for that which truth condemns; yea, ('tis to be feared) their own Consciences condemns; and if so, they will at least blush, when *Judgment is brought forth unto victory*: Then will such *sinners in Sion* be ashamed. Christians (yea eminent ones) under such a temptation as this, (maintaining an Idol in their heart) may again, and again: go to God in prayer, and press the knowledge of his purpose in the controversy of this day; and yet be but answered *according to that Idol*, as you have it in

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*Ezekiel 14.* Christians, look therefore about you, and seriously consider your stations, with the persons and places you are engaged in : For *all Idols will our God utterly abolish.*

3. This Opposition in Saints proceeds, in many, from fear of suffering : Peace and plenty (with new-gain'd goods and possessions (after so tedious a war) hath stund many into such sweet reposes, that they are neither griev'd for the afflictions of *Joseph* : Nor dare they hazard loss in any thing. But alas, poor hearts ! remember what Christ saith, *That he who will save his life, (yea and estates too) shall loose it.* O wretched Covetousness, the Mother of much mischief, and the root of all evil. Trust therefore in God, and consider that in the way of his Counsels, *He will never leave nor forsake thee.* Some poor hearts are so ingenious as to confess how their fear hath foul'd, and at last foil'd their faithfulness. And now it is become their language, What need have we to run our selves into trouble ? we may live quietly, and enjoy the fruit of our hands : and we may be as holy and religious as we will in the ways of our own worship, if we will but submit and be quiet. O base selfish and sinful frame of spirit (if I may soberly say so) mindest thou thy own peace, and dost not at all regard the work of God ? consider therefore him who in *Daniel* is said, *By peace to destroy many* ; and know, that it is recorded in holy writ, *That cursed is he who doth the work of the Lord negligently* : what will then become of those who do neglect it wholly ? Thy soul may be saved (because thou art a Christian, though a pitiful one) in the day of Christ ; but be assured, that thou wilt have sorrow here by those very possessions and places which have been such a snare to thee. And besides, let me tell thee what Christ saith, (though I will not take upon me to determine the meaning) *That the fearful and unbelieving shall be shut out of the new Jerusalem.*

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Much have I to say to thee, if I could stay; but I must proceed.

4 This flowes from the GENERATION-TEMPTATION, (as I may term it) where-  
in the *black Devil appears as white as an Angel of Light*. And that thus by putting men, (in a way of Opposition against the doctrine of the day) upon prosecuting onely the concerns of the soul, in respect of making its Calling and Election sure; insinuating into them, that they who are so publicly busied, neglect the *better part*, which they say, They with *Mary have chosen*; and hence term the faithful followers of Christ *busie-bodies in other mens matters*, and passionate persons; and so wound and grieve the Spirit of truth: and hence also are drawn to place a spiritual sense upon those Scriptures that relate to Christ and the Saints ruling the world in righteousness, and so make the Scripture a nose of wax to serve Satan in his temptations: for I tell you, That hee's now a Juggler as well as men; whereas the truth is, and the Lord knows it to be so, that they, who are following God in the Testimony of this day, are not onely freed, and preserv'd from many temptations, which they run into who profess themselves taken up in hedging their souls in against them, but they are more filled with Faith, Light, & Love, then their Brethen, their Antagonists; yea with moderation I think I may say, higher by the head and shoulders. For faithfulness to God in this day, sets on work all their graces: and I tell you, tryes them too, though Satan hath blinded your eyes that you see it not. Oh narrow Souls! that will keep at home, and let the work of God go as it will; as if a man should keep within his house, to look to his Children and Servants, and see his neighbors house on fire, and not go to help him; and yet that fire in a way to reach him at last. I tell you, that your keeping so at home, (in Opposition to the  
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work of God abroad ) will at last make you to contract so much rust, that your wheels will be stayed; and then you will be glad to go out for Oyl: but have a care of staying till the Bridegroom come. Consider therefore, 1. I beseech you, that even in spiritual performances, they are least, that most immediately concern our selves; and greatest, which most immediately concern God. And secondly, That it is the designe of Satan to keep us from THE WORK or WAY in any case, by putting us upon other good practises: he will let a man be as moral as he will, so he be not spiritual; yea, he will go on with him in a hypocritical profession, that he may keep him out of the power of religion. He still keeps us as down as he can. He will suffer us to offer all our flock, rather than our MALE. Embrace therefore, and put in practise the exhortation of the Author to the Hebrews: *Therefore leaving the principles of the doctrine of Christ, Let us GO ON unto perfection, not laying AGAINE the foundation of repentance from dead works, and of faith towards God.*

Many more causes from whence proceed our Brethrens calumnies, I could have hinted; but I fear drawing out to too large a length, because I would not keep the Reader from what followes. And therefore I shall wind up with a touch upon the truth there breathed out, and most principally design'd.

In the ensuing discourse ( though it court you not with Colledge - Complements out of a Canonical Coat, or from under a three-corner'd Cappe, you have an introduction of gracious breathings of the Soul come to its rest in Christ, in an experimental narrative of sinners being made one with the Son through the blood of the Covenant, whereby Redemption, and Reconciliation is wrought, to the enjoyment of an inheritance incorruptible: and then you have the body brought in that new and living

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way from grace to the glory of the new Paradise-state, *wherein sorrow and sighing shall flee away*. You have the serpentine spirit in its persecution traced from the *Fall* after the *Creation*, to this day of final consummation; with the true seed's motions, postures, and practises in their several states of sufferings & deliverances, in a laborious abbreviation of the history of the old Testament, with observations pertinent to our purpose in this day, with parallels plainly painting out our work and duty. Yea let me further add, that the distinction which they have here digged up (as a mine of gold) betwixt the Dispensation of suffering, & of action, with the practises wherein the people of God were exercised in the one, and in the other, doth open such a door of light into the duties of this day, as I believe hath yet been locked, if all things be but well weighed, & compared together by those who are serious. And therefore, I cannot but hope, that some, who are spiritually able, will fall a melting of this Mine, till the gold be sever'd from the dross. It is but newly dug up, and therefore may not appear so splendent at present as afterwards: for it hath yet but passed their private fire; but is now sent to be tryed in some Furnace well heated with Love and Light: look now therefore at the inner, not the outer-side, and consider the glory (*with the kings Daughter*) that is within.

Now that which will be of further concernment to us, and most especially for our purpose, is to examine what Dispensation we are under, and that because the one justifies, and the other condemns some part of the present **WITNESSING PRACTISES**. That we are under the Active-Dispensation, is in this Treatise, not onely asserted, but flanked and fortified with sound and sober arguments against the curiously captious Critick, and cringing creatures of these truths-daring and denying days, who have

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devoted their fallacious fancies, and BEGGARLY (I mean not the word of truth) BOOK-LIGHT, Sophistically to serve the times and their masters and makers turns; However I shall cast in my myte in as few words as may be, (for I have almost run out my race) and shall onely propose what I have to say in a few short argumentatory Considerations, to clear up (as far as the Lord shall give understanding to both my self and the Reader) this, that the Saints and people of God are enter'd into the Active-Dispensation, distinguished from their passive state, by spirit, principles, and practises. And therefore, I beg and beseech those who are faithful in heart, (and want rather light then love) seriously, soberly, and unbyastly, to weigh in the balances of the Sanctuary, the ensuing Considerations presented in love and faithfulness, by a worthless and unworthy Creature, who but a few weeks ago, was (through ignorance) an opposer of this truth

First of all, consider from what was this Apostacy which we oppose, whether from profession or practise: there are none I am sure but will say (except those who will deny all) that it was from practise; then certainly the consequence is plain, that the Dispensation was and is Active, and not Passive: for such as is the nature of the Apostacy, must be the principles, postures and practises of the Testimony in a way of Opposition. The war against the Scotch (as is plain by *Musleburgh-Declaration*, was prosecuted in an Active practise OF REDUCING THESE NATIONS TO THE RULE AND AUTHORITY OF CHRIST: (upon which account were our deliverances like the Salvations of old) presently after, in the power and spirit of action, was the late King brought to judgement, the Parliament that stood in a worldly spirit dissolved, and an assembly of Saints chosen

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*upon an avowed account for Christ, who began to rule and regulate (according to the degree of light then risen) LIKE THE RESTORING OF JUDGES AS AT THE FIRST, AND COUNSELLORS AS AT THE BEGINNING.* But then the spirit of Apostacy (from action in the right channel) comes and dissolves that assembly there: then was action slain, and yet remains dead, otherways then in the spirit of Testimony. I say, the Apostacy is an Apostacy from action, and therefore we are under the Active-Dispensation: though the sun of that Dispensation be eclipsed by the interposition of an earthly interest; Yet I tell you Brethren; 'tis day and not night; and we ought to *walk as Children of the day*, not of the night.

Secondly, consider what will be the resurrection: it is expected by most to action: such then was the death, as before is proved; and such ought to be our present practises, in whom remains the spirit of the Dispensation; which is not gone from all, but some who with *Demas*, have embraced this present evil world, or are possesst with fear, which is no better then a drop of the Apostacy lighted on them; but I must onely hint out things, and leave them to the true spirit to work upon: *for a word to the wise without Illustration is sufficient.*

Thirdly, consider whether it be a doctrinal or practical Testimony, that either the present worldly interest most opposes, or that most immediately strikes at it. I tell you Friends, You may teach and preach the outward and visible Kingdom of Christ, without molestation from the leaders of this Apostacy: Nay, they will now consent to you therein, and tell you that they believe it as well as you; but they are afraid of the practise of it; and therefore the spirit of persecution (like a cruel curst Cur, that passeth by his Friends, and falls upon a stranger) lights upon those mostly who are managed by the

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Active spirit. Tis true, at first they were troubled at the very doctrinal Testimony, because thereby Hypocrisie and Apostacy was discovered, and they then thereby endangered by the alienation of affections from them, and stirring up of opposition, and because they feared it would come to action: but now they care not for that; you may talke as much as you will, so you be but quiet. I tell you, let them but insinuate this into you, that the time is not come, and then you are safe, and they secure. Now whatever of Christ most opposes any worldly interest, that to be sure is the duty of that day; and whatsoever the spirit of persecution most prosecutes, that without controversie is *the most excellent way*: And this is also as sure, that persecution must continue till the worldly spirit be dethron'd from the seat of Rule and power. Look therefore about you, and see in what posture are the most oppress'd and persecuted Saints: and the good Lord give you understanding.

Fourthly, consider, that a servile slavish spirit of bondage in a willing submission to any yoke (so that peace and plenty may be enjoyed) is *THE SIN of this Generation*: See whether or no you find not back-slidden and luke-warm professors, & mealy mouth'd men in such a frame and posture; and withal take notice, that the Remnant, some more, and some less, (as they are faithful to their light) are guided by a noble, undaunted, and princely spirit, like the Lion of the Tribe of Judah, as it were *ROUZ'D READY TO THE PREY*: Consider them in their principles, postures, and practises, and you'll then see what Dispensation that portends.

Obj. But may some say, 'Tis true, we were (in these Nations, before the manifest breaking forth of this Apostacy and persecution) in an Active-Dispensation: but we are now return'd into suffering, and must submit at present.

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Sol. I answer, that by the same rule in the time of the doctrinal Apostacy, the Saints and Martyrs who suffer'd, were sinful in their opposition: for the Apostacy being from the doctrine of Christ, they should then have submitted to the doctrine of the Beast. Where would there then have been Testimony? So that I say, as I have before proved, the Apostacy of this day being from the *PRACTISE of the Kingdom-work*, the Testimony must be practical: for they professe with us, as the great man said to some, *We, says he, are reaching after the same things, (and believe the accomplishment of them in their time) but you run too fast for us:* and yet about two years and a half ago, he said to others, That this doctrine was a Popish tenent.

But secondly, I deny that the Dispensation is alter'd: for shall we say in the time of an eclipse, or when the day is darkned by a Cloud, that it is then night; and so go to bed, and sleep, and take our rest? I tell you Friends, we are but under a dark Cloud, or an Eclipse, as I before hinted; and it is a signe of a slothful sluggish spirit, that would be now going to bed, when we should be at work for the Lord. I must confess, that as in a Cloudy-day, a man of an effeminate constitution, is indisposed to work, and desires sleep; So now, in this day of darkness, men of an effeminate spirit, (an evil frame in an Active, but a good in a Passive Dispensation) would be a stretching themselves upon their beds of Ivory; but mind what the Lord saith, *WOE to them that are at EASE in Zion at such a time as this:* Consider your Brethrens motto, *WHO SHALL ROWZE HIM UP?* And let it be to you a memento against slothful and slavish Motives: and withal, *watch and pray, lest you enter into temptation:* For our Lord  
and



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and King is coming from his place, to punish the inhabitants of the Earth. Even so come Lord Jesus, and let all thine Enemies perish, Amen, Amen.

Written by one who is a sufferer in the same cause, for which those Brethren are in Bonds, who are the Authors of the ensuing Treatise.

every deviation from the way of God is doubtless a gratification of corruption

Carnall men loves rather to ady suffer  
The scriptures and Ecclesiastical records  
informe us, that the way of Christ and all His  
followers has been in the way of suffering

we must not foolishly conclude that dispensation to be altered, For the reason  
alldogd for our being under an active  
dispensation (as they now) are foolish &  
of no value

### ERRATA

Confidence craves more evident demonstration  
of the will of God to kill & destroy than my  
words have pretended. Christ came not to destroy  
none lives but to save them, we must follow him

A Suffering = contending = bearing against sin  
& practice is as competent to our rule as the  
am it of error in doctrine.

Is there any thing so absurd that could  
and delusion will not prompt men to!

# READER,

THE want of due care in the correcting, hath occasioned a multitude of errors to escape; which interrupts the sense, and makes the work uncouth. Therefore the most of them (except mis-spellings and mis-pointings) are noted for thy direction in the reading.

## ERRATA.

Page 39. line 25. read *gloried*. p. 50. l. 16. r. *partition*. p. 51. l. 1. r. *sisters*. p. 52. l. 8. *dele* and. p. 54. l. 5. r. *Sarai*. p. 58. l. 8. r. *Rear-ward*. p. 62. l. 2. r. *few*. p. 65. title, r. *Covenant with, &c.* *ibid.* l. 14. r. *now*. p. 66 l. 15. r. *Exod. 17.* In the Titles of the pages, from p. 67, *&c.* *Abraham*. p. 69. l. 22. *was to him*, r. *was not to him*. p. 70. l. 6. r. *the man*. p. 72. l. 26. r. *ministers*. p. 73. l. 22. r. *the*. p. 78 l. 21. *del.* and. p. 85. l. 24. r. *Egyptian*. p. 86. l. 6. r. *Spirit*. p. 91. l. 11, & 12. r. *Time and Work*. p. 94. l. 17. r. *they were most*. p. 103. l. 16. r. *morning-spirit*. p. 104. l. 29. r. *prevent*. p. 110. l. 25. r. *though*. p. 111. l. 22. r. *God*. p. 114 l. 25 r. *a very*. p. 118 l. 30. r. *this*. p. 122. l. 9. r. *when he comes*. p. 123. l. 9. r. *in*. p. 125. l. 9. r. *Psal. 89.* p. 134 l. 13. r. *Mal. 4.* p. 133. l. 4. r. *Kingdoms*. p. 145. l. 9. r. *is*. p. 148. l. 10. r. *prayer had*.

Number the pages from the beginning of chap. 3. thus, 175, 176, &c. to the end.

Page 177. l. 14. r. *purposed*. p. 181. l. 12. *del. the.* *ibid.* l. 20. *del. the.* p. 185. l. 18. r. *as in the time of the thousand years*. p. 187. l. 3. r. *this blessedness*. p. 191. l. 26. r. *Minister*. p. 195. l. 4. *properly understood*. p. 199. l. 9. r. *on the earth.* *ibid.* l. 15. *prosperity, r. propriety*. p. 203. l. 16. r. *or any that worketh*. p. 204. l. 8. r. *these*. *ibid.* l. 30. r. *be continually open; yea, wide open*. p. 206. l. 25, & 26. *they shall inherit all things, twice over*. p. 207. l. 13. r. *thy people shall be all righteous, they shall inherit the land for ever*. p. 209. l. 11. r. *these*. p. 212. l. 14. r. *to*. *ibid.* r. *Philistines*. p. 215. l. 27. r. *Government*. p. 219. l. 10. r. *his people*. p. 221. l. 23. r. *Prophet*. p. 227. l. 4. r. *followeth*. p. 230. l. 1. r. *the cross*. p. 234. l. 6. r. *thou hast little of Christ, little of his love.* *ibid.* l. 28. r. *the Mount Zion*.



# A Seasonable W O R D

To all that profess Light in the

## K I N G D O M - W O R K :

Humbly offered, by way of

## P R O L O G U E.



*O D, who at sundry times,  
and in divers manners,  
spake in time past unto  
the Fathers by the Pro-  
phets; Hath in these last  
dayes spoken unto us by  
his Son, whom he hath appointed heir of  
all things, by whom also he made the  
worlds. Christ Jesus the Lord, co-equal  
unto the most High, is the word of God.  
1 Pet. 1. 25. Rev. 19. 13. 1. The word  
is God; and he is before all things, and all  
things were made by him, without him  
was not any thing made that was made.  
God created the heavens of old, and the*

earth standing out of the water, and in the water, and the Sea, and man and beast, fish and fowl, and every other creature therein by Jesus Christ. *Jeb.* 1. 1, 3. *Col.* 1. 16, 17. *Ephes.* 3. 9. 2 *Pet.* 3. 5. 2. The whole frame, and every thing made (as a superstructure on him) consisteth, and are upholden by him. If it were not so, and Christ were not the most High, nothing visible and created could move, or have being continued. *Heb.* 1. 3. 3. He revealeth and openeth the deep things of God, and the Counsel of the Almighty; openeth the seals of the book of Truth: *He hath shewed unto his servants things that shall come to pass:* He signified unto his beloved *John*, by his Angel, the Revelation of things that should happen in their times, till time have an end. *Rev.* 1. 1. *Chap.* 5. 5. & 22. 16. *In him is life, and the life is the light of men: He that followeth him shall not walk in darkness, but shall have the light of life.* *John* 1. 14. *Chap.* 8. 12. There is no true light, but from the word of Life and power, and what shineth in the soul from the beams of the Sun of Righteousness. No pure wisdom but what is from above. *The wisdom from beneath, whence springeth bitter, serpentine envying and strife, confusion, and every*

*very evil work, is earthly, sensual, devilish; cannot at all discern the wonders of the God-head, or sound the DEEP thereof. O the depth, the depth! how unssearchable are his wisdom, and works?* 4. No man can witness for God in his generation, unless he have the Testimony of Jesus, and has seen, felt, handled, tasted, eaten the word of God, and life. Many preach Christ of envy, and prophetic in his Name; others go forth to meet him, whilst he is far from them. *But who required it at your hand?* Pray thou mayst be in the spirit, out of thy own spirit, and that thou mayst forsake thy own self, and thou shalt see the *Angel whose face is as the Sun, and his feet as Pillars of fire, with the little book* that was never corrupted *open in his hand*, which thou mayst eat, and fill thy bowels with, as did his servant *Ezekiel*, and his faithful witness *John*: So mayst thou prophecy, and speak boldly the truth. *as the truth is in Jesus.*

Pray the father that he will reveale his word unto thee. That we may live unto God, and be as a fruitful Branch in our generation, It is required that we have wisdom to discern both *time and judgment.* *A good understanding have all they that*

*do his Commandments. His light and his Truth will bring us to his Tabernacles.*

The mystery of iniquity, and subtil spirit of delusion began to work with all deceivableness of unrighteousness among the Churches, and Gospel-Professors, even in the Apostles time. And since it came to some perfection, A night of ignorance, and darknes of Apostacy has been upon the whole, wherein multitudes have made Shipwrack of Faith and good Conscience. Now, as the want of the spirit, and power of Godliness, was the accidental cause thereof; so the giving forth of that spirit now according to the promise, will be as the resurrection of the dead: will bring in truth in the power and love of it: and will gather into one all saints out of their divided forms, and out of this blackness of darkness, and distractions, and cause them to grow upon the true foundation in oneness. When this is fulfilled, every false form, Church, Order, will be broken: *The Idols he will utterly abolish.* Yea moreover, it must needs be that every visible Church now in Being be undone, because of that dross and corruption that is amongst the purest, and that one Church of the first-born, *whose names are written in heaven,*  
and



*and have heard the word of God, and kept it ; and are known from eternity, and are the truly begotten of God through the workings, sanctification, and renewings of the holy Ghost, be gathered out of all into One, the only One, and Beloved.*

Our work is by searching, *and running to and fro* ( looking up as children, with some assurance of hope, unto the Throne of his Grace, humbly praying to be led by supplications, ) To find out something for **G**round-work and foundation in the work of our present generation, more then has hitherto been commonly received among saints. Nevertheless, according to the order we shall observe herein, it will first lie upon us, for Conscience sake, and the Truths sake, to speak more particularly than our manner is, in some broken and narrow thoughts unto the Kingdom, as it properly relates unto the hearts, and spirits of Saints.

Some make it their great and principal ends to serve **G**od in their generation, & to search into those promises and precepts that concern the great changes in Kingdoms & States that are like to be in the world ; the putting of the **G**overnment upon Christs shoulders, and the power into the hands of Saints. This is honourable, and of good report, and fa-

yours most sweetly of love, and virgins-affections unto Christ, the souls Beloved, that has done so much for us, in his groans, and saving victory, constraining us to serve him with our lives. Again, some sober, and gracious ones, make it their chief, and onely work, to live with God in Christ, to treasure up his peace and fear in their soul, and to practise Faith, Love, Godliness: (*For the Kings daughter is all glorious within: her clothing is of wrought gold.*) This is the part of a wise Virgin; is a sure foundation; a treasure that is not spent. Albeit, **THE MORE EXCELLENT WAY**, is, to practise both as the Lamb, and the spirit of his grace shall lead, and ever to let the latter be the ground-work of the first. That with the worthies of old, thou mayst *work righteousness, obtain the promises*, and in the end, a lot in the better Resurrection. So that we humbly conceive, where there is a limitation to one exclusive to the other, that principle is narrow, and unsuitable to our time.

### **THE KINGDOM OF GOD,**

*What is it? and where is it? O our thirsty Soul longeth for the draughts of that Ocean!*

1. *We will seek to find out acceptable words*

*words that may be as Goads and Nayles.*

The Kingdom of God is nothing that thy Natural Eye can perceive, nor thy Earthly mind feed upon; it is not an Earthly, Outward, sensual Glory; it is not inherited by Flesh and Blood, inasmuch as Corruption doth not, nor cannot inherit Incorruption; neither is the Light (this Light of Life, and of the Son) comprehended in Darkness and Clouds; *It is not meat and drink*; Is not to be felt, seen, enjoyed by our Corrupt Natures; Consisteth not, neither is Limited or Bound up, to any, or the highest Form.

2. Whilst thou art Looking for this invisible Kingdom from without thee, Or from outward Observation, or signes, appearances, and likenesses; Or among the highest, and most perfect Forms of Religion, Churches, and Ordinances (though many say, *Loe here*, and *Loe there*; ) Or yet hopest to find it on this side *Christ the Resurrection and the Life*; Or on this side the New-Birth, Restoration, Regeneration, Renewings of the holy Ghost, and the Gate of Life; thou art in the dark, without the true Light, tossed to and fro, a Cloud without Rain, an empty Vessel; and art truly Resembled unto a foolish Virgin, that in his own Spirit

Spirit, Profession, and conceptions of this Kingdome, goeth out to meet the Bridegroom, and runneth before he is sent. Ah poor soul! when the Bridegroom cometh, thou wilt know, thou forgottest thy soules Treasure.

Hence many complaine, *O narrow is the way, and straight is the gate which leadeth unto Life.* If the Way of Life and Peace be narrow unto thee, it is because thou art rich in this world, and thy heart trusts in thy riches: Or thy soul is earthly, dwels upon something that is not God: so the young man, was perfect in the letter of the Commandments, but could not forsake his inheritance for the Saviour and Life: Or thou art a stranger unto God, and the Life of Faith, and so art in the natural Estate of *Adams Children*, and faine man. *O how hard is it then for thee to enter!* This is a hidden Way, an unknown, & untrodden Path, is undiscerned by most: We do not naturally travel this Way; Neither is there any Guide, or Counsellor, that may shew us it, in our reason, wisdom, and self: But the Voyce of the Lamb of God; The still, secret, and Powerful Voyce of God; *The Voyce of Wisdom that cryeth at the gates, at the entry of the City, at the coming in at the doors, in the places*  
of

of the pathes. Unto you, O men I call, and my voyce is to the sons of men : who so is simple, let him turn in hither. Eat of my Bread. drink of the wine I have mingled. Forsake the foolish, and live ; and go in the way of understanding. None there is admitted into the Kingdom of Glory, but those unto whom the Son shall say, Enter thou into the joy of thy Lord. But thou mayst yet go further a great deal then the young man, and yet miss this Narrow-Way, and be but in a formal road. Thou mayst speak with the Tongue of men and Angels, thou mayst have the Gift of Prophecy, and understand all Mysteries, and all Knowledge, have all Faith, so as to remove Mountains, mayst bestow all thy goods on the poor, mayst give thy Body to be Burned : But all this profits nothing ; thou art nothing but a sounding Brass, unless thou hast LOVE : great is the mystery of LOVE : God is LOVE, and Christ is the Love of God, and the Good-will, and Blessing of the Father. If thou hast not this, that is above value, a Camel may as soon go through a needles Eye, as thou mayst enter into the Heavenly-Mansions : Yet all things are possible with God.

But

But let us consider the Truth of the matter.

The Testimony we have from him, that is *the first and the last, and has the keys of hell, and of death*; is, *That he is the way, the truth, and the life: no man cometh unto the Father but by him*, John 14.6. *Neither is there salvation in any other: or is there other Name under heaven, whereby men shall be saved*, Act. 4. 12. *So that God hath highly exalted him*, Ephes. 1. 21. Now if thou hast the Son, thou hast also the Father: if thou hast Christ, thou hast Truth; thou hast Life, and the **Way to Life**: And the **Way is Light**, and there is no darkness in him, in thee; there is no stumbling or falling in this **Way**: it is a **streight Way**, an even Path unto thee, thou canst not lose it; there is *a voice behinde thee that continually saith, This is the Way, turn not to the right hand, nor to the left.* The **Way is the Way of Peace**. Again, The Fathers eternal **Love** is the **Gate** by which thou must enter into his eternal Being. But is this **Way** as thou complaineest? is Christ Jesus narrow in his Love, Death, and Will? is the Love we speak of straitned? The **Way** is plain, easie, sweet, and broad: and the **Gate** is ever open (wide open) to the

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believing, humble, and spiritually-wise Souls,  
*that through the Spirit in love, joy, peace,  
 goodness, faith, temperance, meekness;  
 wait for the hope of righteousness, and the  
 glorious appearance of the great God :*  
 For indeed *they that are Christs, have cru-  
 cified the flesh, with the affections and  
 lusts, Gal. 5. 24.* Where then is this nar-  
 rowness thou complaineſt of ? it appears in  
 Truth, that it is not in God, his Love, or  
 Christ ; or in his Foundation that standeth  
 sure ; neither in his Covenant, (the New Co-  
 venant of Grace and Love.) It is undoubt-  
 edly at home, in thy own self. *Thou canſt  
 not enter in because of unbelief, as Iſrael  
 could not enter into Canaan, the Type of  
 our Rest, Heb. 3. 19. Strive therefore to  
 enter in at the straight gate, before the  
 voice come from his Throne, IT IS DONE :*  
 when the Council of God is finished, his  
 Kingdom revealed, his LOVE-GATE's  
 shut up, thou wilt be lost, and shut out of the  
 City of the living God, *the general Assem-  
 bly of the Church of the first-born, and  
 maist in no wise enter there. He that is un-  
 just, let him be unjust still : and he that  
 is filthy, let him be filthy still : and he  
 that is righteous, let him be righteous  
 still : and he that is holy, let him be holy  
 still :*

*still.* Rev. 22. 11. *For wide is the gate, and broad is the way that leadeth to destruction.* It is naturally common to man : a Road that multitudes travel in. Thou needest not enquire the **Way**, nor care how thou runnest ; give but thy lusts and corruptions the reins, and they will carry thee head-long to the pit of destruction, as a horse that knoweth his own home, though his Rider be blinde. And indeed, *The way and gate of life is strait, and few there be that finde it*, in comparison of the multitudes that enter the gates of death, *Matth. 7. 13, 14.* Therefore take heed of waxing wanton.

3. This Kingdom is nigh thee, in thee. A Sovereignty in the Soul *that warreth against Principalities and Powers, against the Rulers of the darkness of this world, against spiritual wickedness in high places : and is mighty through God, to the pulling down of strong-holds, casting down imaginations, and every high thing that exalteth his self against the KNOWLEDGE OF GOD, and bringing into captivity every thought to the obedience of Christ.* Learn the Way of God : there's no entering into the Kingdom of God hereafter, unless the Kingdom of God have entered into thee, and thou into it

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in this world ; but thy Soul will be a Vagabond as *Cain* in the earth, banished from the eternal dwellings and Love-smiles of the Lord, our Beloved, for whom we are sick of Love. No true way to Heaven and God, but what here must be in thy self : No Gate unto Life, but what must be opened in thy Soul by the Angel of the Covenant : No Heaven nor Happiness in Eternity, but what must first be begun in thee here.

4. The Kingdom consisteth in *righteousness, and peace, and joy in the Holy Ghost*, and is not divided in it self. This is the sum of the matter ; and he that serveth Christ in these things, is acceptable to God. Seekest thou for Honour, Immortality and Eternal Life ? here's the Way : *Hoe, every one that thirsteth, come ; and whosoever will, let him take the waters of life freely ! Wherefore spendest thou thy money for that which is not bread ? Hearken diligently, and let thy soul delight it self in fatness.*

5. There is no true Peace without this Righteousness, nor no true joy without this Peace : *This is the Righteousness which is witnessed by the Law and Prophets, even the righteousness which is of God by Faith of Jesus Christ, unto all and upon all them that believe : for there is no dis-*  
fe-

ference, in that we are all baptized into one body, by one Spirit. And the promise that was made to faithful Abraham, was not through the Law; but through this righteousness; that is, of and through the New-Covenant. Herby thou knowest him, and the power of his resurrection, and the fellowship of his sufferings: and so being crucified to the world, and the world to thee; thou art risen with Christ, thy souls resurrection from dead works, and the power of sin. Now maist thou from this Grace given, constantly, humbly and effectually, *seek those things which are above, where Christ sitteth at the right hand of God*: but go not from home, with the covering and profession of a Saint, till thy Soul hath received of the Fulness of him that filleth **ALL IN ALL**. This is the proper and true ground of Peace; and where this Peace ruleth in the heart and minde, there is that eternal stillness, meekness, and liberty, and no warrings, swellings, fightings, tumults, risings of flesh, corruption and sin, at least to prevail; for that is subdued, and thy Soul is become as a new-born babe, a little child. There no more remaineth, or reigneth, bitterness, anger, wrath, pride, covetousness, envyings, evil-speakings, and what is of a hellish earthly nature, and

and unregenerate spirit: For the Love of God is Richly shed abroad, and ruling in thy heart and spirit, and thou art *more then Conqueror* in Christ over thy self, corruption, and sin. There is no such mixture of suddain joy and trouble (as the Hypocrite may have, but his joy lasteth not) of wordly cares, fears distractions, sadnesses, desertions distrusts; But thou art in a sweet, heavenly, believing frame, reconciled to God, and conversing with him, in the path-way of heaven, and the will of thy head. Now art thou as a weaned Child in the Bosom of the Lord, our Jesus; and as a Lamb led forth by the great Shepherd of Souls, *that causeth thee to hear his heavenly voyce, morning by morning; and maketh thee to lie down in his green pastures; and leadeth thee beside the still waters: Restoreth thy fain-soul; Leadeth thee in the paths of Righteousness, for his Names sake.* Thus the Lamb, *which is in the midst of the Throne, Leadeth thy soul unto Living Fountains of Water, which joys and glads the City of our God.* This is the Blessing, and Pearl of great Price, that our dear Lord left with his Disciples, when he was going to the Father, and was to leave them among Wolves; *Peace I leave with you, my Peace I give unto you: let not your heart be troubled, neither let it be afraid,* John 14 27. From hence there is a constant fixed joy in the

Love of God, & in the holy Ghost, that passeth understanding; which the soul (the humble soul) dwells in, and delights it self in.

6. This Peace is upon Israel, the heavenly nature, the true seed, and the New-Birth. But there is no peace to thy fleshly part, and corruptions, and that earthliness in thy heart: but thou art made to hate thy self; and thy heart is fixed, and thy minde stayed upon God: so art thou kept in Perfect Peace, and abundantly delighted to behold, to dwell, to feed upon, the wonderful wisdom, unsearchable Treasure, Riches, and Mysteries of the God-head, and the love and good will of the Lord of heaven; and to search into *the wonders of his Law, Order of his house, Wisdom of his Works, Glory of his Kingdom and the infiniteness of his Being and ALMIGHTINESSES, which are Opened* unto thee, with their seasons and times, *by the Lamb that was slain from the Foundation of the world.* Rev. 5. and 10. Chap.

7. It must needs be, because of this matter, that the spirits, and minds of Saints, be easie, sweet, peaceable, and full of joy in their death: for indeed, the sting of death is taken away by Christ, *who has led Captivity Captive, and has Triumphed gloriously.* And what is death without his sting? *O death, where is thy sting? O grave, where is thy victory? The*  
*sting*

*sting of death is sin; and the strength of sin, is the Law.* Death doth but separate the soul and body; doth but put out the candle of our natural life, And so the soul is carried up immediately with wings of heavenly desires, and strong faith in Christ, unto the Paradise of our Jesus (for we distinguish between the highest heavens, or most perfect glory, and that which the soul enters into, as a Rest immediately after this Life.) But the wicked are as the troubled Sea, Raging and foaming, because of sin, Hell, cares, horrour, fear, bitterness, and grinnels of Death.

8. Lastly, It is not safe for thee to please thy self with a large Profession of a Kingdom of Christ without thee, and mean time thy Earthen Vessel be empty of this heavenly Treasure. Nor to war and contend against our Iron-yokes, as a Saint by profession; so long as Satans yoke is upon thy souls Neck: for in so doing, thou wilt suffer loss. Many now enquire for Christs Kingdom, where? and when it is? and some would Limit the holy One in his Appearance and Glory, to their particular form and Judgment. But let thy soul, and ours learn this; That we cannot have Salvation and joy (which we so much speak of; and the Pharisee could say, *Blessed is he that eateth bread in the Kingdom of God*) in Christs appearance to enlighten all Nations, unless he



has first appeared unto, and taken up his habitation, and swayed his *Love-scepter* in thee and us. And again, when he appears, *it will be as the Light that shineth from East to West*; and it will be to his every where. If thou art not yet come unto the Kingdom of God; neither dost know the Power, and spirit thereof; *weep much*, and give thine eyes no sleep; nor thy soul rest, till thy doors be opened, and the King of Glory entered there: *For not every one that saith, Lord, Lord, shall be saved.* O precious soul consider, we are almost come unto the end of wonders, when Christ shall appear in his Glory. *And once the master of the house hath shut to the door, and ye begin to stand without, and knock, saying, Lord, Lord, open to us; and he shall say, I know you not: Then shall ye say, We have eaten and drunk in thy presence, thou hast taught in our streets, we have Prophefied, and cast out Devils in thy Name.* But nothing will avail thy soul now, if thou hast not Christ; All your professions, forms, Church-fellowships ordinances long prayers, tears, flashes of joy, self-confidence is a vanity in comparison, that cannot save you. *Depart from me, all ye workers of iniquity: I profess I know you not. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom*

dom of God, and your selves thrust out. And they shall come from the East, and from the West, and from the North and from the South, and shall sit down in the Kingdom of God. But the last may be first, and the first last. Therefore learn to pass the time of thy sojourning here in fear : Be not proud, presumptuous, rash, censorious : be pitiful, be courteous to the feeble and weak : and if thou hast received more then another, account of this as love, unto thy unworthy soul.

*But what are we yet further, to think of the Kingdom of God?*

The Kingdom of God (in a large sence) is in all, & over all the earth; and since man was upon the earth, he hath done whatsoever pleased him, in the Kingdoms, and all the dominions on Earth; in the Heavens, and in the Seas, and in all deep places; His throne is prepared in the Heavens for Judgment and his Kingdom ruleth over all : By him Kings Reign, and Princes decree Justice, even all the Nobles and Judges of the Earth : Wisdom and might are his ; and he changeth the times and the seasons : and removeth Kings, and setteth up Kings : he revealeth the deep and secret things : he knoweth what is in the darkness, and the light dwelleth with him : Of a truth, He is God of gods, and Lord of kings. And he made Nebuchad:

*chad-nezzar*, as proud, and as high as he was, and so the greatest Monarchs, that are as Grasshoppers before him, know this, *That the most High, ruleth in the kingdoms of men, and giveth it to whomsoever he will, and setteth up over it the basest of men, and doth whatsoever he will in the Army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What dost thou? But he is steadfast for ever, and his Kingdom is that which shall not be destroyed; But is everlasting, and his dominion, and Sovereignty is from Generation to Generation, and endureth even unto the end.* And when he pleaseth, he can cut off the spirit of Princes, he is terrible to the Kings of the Earth. Moreover, there is a time in the purpose of his wisdom (as he *Worketh every thing after the Counsel of his own Will*, and there is no change there from eternity, till time shall be no longer: and he hath ends that may not be fathomed in the course of all things visible hitherto) wherein he will put all his works and Glory upon the shoulders of his Only begotten and dear Son; give unto him, and his People, all his Kingdoms on Earth; and make him exceeding glad with his Countenance: And will change the spirit, frame, Governments, constitutions of this earth, and world; and make

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all things new : wherein it shall be restored to its first Glory, Purity, Order, Dominion, and Obedience , and Good. *O Lord, how great are thy works , and thy thoughts are very deep ! A brutish man knoweth not , neither doth a fool understand this.*

Now , that which is mainly intended in this Labour of Love , is, that we may serve the design of God in our Generation ; and strengthen the hands of all our Brethren in that work, which requires a publick and noble spirit in the doers of it. If herein thou shalt finde, when thou hast considered , and understood the matter, but any savoury, and seasonable truth; or any mixture of gold among the dross , that may be an encouragement unto thee , or confirm thee in the ground and Foundation of thy present work ; we have our end : For indeed, we could even wish that such a spirit were given unto us , *that we could gladly spend , and be spent for the service of your Faith : and that we might be comforted with your comforts , and exceedingly the more joyed for others joy.* Once the through principle of the work is rooted in us , and our faith built upon the sure Foundation ; we have gained a good step in the work : and shall better bear up our hope in the Managment , and going on of our present Generation-Duty ; against which the old Dragon will rage with greatest wrath.

The spirit that will be given forth under our present dispensation, will be a spirit of Love among the Saints, uniting and reconciling them **UPON THE LARGE BOTTOM OF KINGDOM-PRINCIPLES**, so that they are not longer divided in themselves, and a spirit of burning zeal, against every thing that is abominable and filthy. *Love constraineth us, that as one dyed for all, when all were dead; so we which live, should not live unto our selves, But unto him that dyed for us, and rose again. All the Commandments are briefly comprehended in that saying, Love worketh no ill in his Neighbour, therefore Love is the fulfilling of the Law. If any man Love God, the same is known of him. All graces, gifts, and high attainments, make but an empty sound without Love. Love is greater then faith, and hope. Prophecy, Tongues, Knowledge, shall fail, and vanish away (for we Know in part, and Prophecy in part) but Love never faileth, it abideth ever. It envyeth not, vaunteth not it self, is not puffed up, doth not behave it self unseemly: seeketh not her own, is not easily provoked, thinketh no evil: rejoiceth not in iniquity, but rejoiceth in the truth. Love is sincere; wisheth increase of the fruits of Righteousness in all Saints. A true faith worketh by Love; we know not God without Love. Love is*

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*the Law of Christ : to bear one anothers Burthens, is to fulfil that Law. Love is most desirable ; we are holy and without blame before God our Father in Love. We are rooted and grownded in Love, as a Tree in the Earth : and so Christ dwells in our hearts by Faith, and we are able to Comprehend with all Saints, what is the bredth, and length, and depth, and height, and to know the Love of Christ, which passeth Knowledge ; we cannot grow unless we are planted in Love. Our ground, our growth, our fellowship, and Communion is all in Love. Love is the unity of the spirit ; it is the bond of peace and perfectness. In love we speak the truth ; how beautiful is the feet of him that speaketh the truth in Love ? in love we grow up into him in all things, which is the head, even Christ. Every Church groweth together in Love ; and without Love, it is filled with wars, and envyings : our fellowship is blessed, and our hearts are comforted, when we are knit together in Love, and unto all riches of the full Assurance of understanding, to the acknowledgment of the Mystery of God, and of the Father, and of Christ. Love is a Brest-plate against evils and harms within : in Love we patiently wait for Christ. Love dwelleth in Christ, its proper Centre, and Christ dwelleth in us in Love. Love refreshes*

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the bowels of the poor saints; saith not unto the Brother in want, *Go, depart in peace, be thou warmed, and filled; notwithstanding giveth him not the things that are needful;* But considereth the Poor in his Balance of Love. It was the spirit of Love (this LOVE-GRA<sup>C</sup>E) that was poured out, and shed abroad in the hearts of all the Primitive Saints, and Churches; and wrought effectually in the Apostles (Labourers in the Vineyard and harvest) of whom, the beloved *Paul* was above measure filled, and was faithful in his calling, as a father, and wise master-Builder in the Family of Heaven, named of Christ the Lord. As 1. In his Apostleship, and Ministry, *whereunto he was Ordained according to the promise of Life, the Faith of Gods Elect and the acknowledgment of the truth which is after Godsness; by God, who accounted him worthy, and committed the glorious Gospel unto his Trust, thereby manifesting his Word.* And verily Brethren, The Gospel which was Preached of him was not after Man: for he neither received it of man, or was he taught it, but by the Revelation of Jesus Christ. But it pleased God, who separated him from his Mothers Womb, and called him by his Grace, to reveale his Son in him, that he might Preach him among the heathen. And indeed, we might  
add



add (for his doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, are fully known) unto his Call and Authority, his singleness, and integrity in his Work of Love.

2. In the Persecutions and Peril, which he suffered, and most gladly underwent, for the defence of the Gospel, wherein he was made a spectacle to the World, and to Angels, and to men: in all things approving himself the Minister of Christ; in much patience, in necessities, in stripes, in imprisonments, in tumults, labors, watchings, and fastings; in pureness, knowledge, long-suffering, kindness, in the holy Ghost, in Love unfeigned, by the word of truth, by the power of God, by the Armour of Righteousness, in honour, and dishonour, in evil report, and good report, as a deceiver, and yet true. In stripes above measure: in prisons frequent: in deaths oft. In Perils by Sea and Land, and especially among FALSE-BRETHREN. In painfulness, in cold and nakedness, in hunger and thirst. In all which he counted not his life dear unto himself, so that he might finish his course. Therefore in the end he could Triumph, 2 Tim. 4. 7 8.

3. Besides all these things, the care of all the Churches, that was dayly upon him, 2 Cor. 11. 28. He was above measure pressed in his

his *Love-Travels*; that he might fully and thoroughly Preach the Gospel of Christ (the work of his Generation) and even where Christ was not named, lest he should build upon an other's Foundation: that he might come unto the Churches in the fulness of the blessing of the Gospel of Christ; which is the greatest blessing on earth; and is like unto sheaves, that come with the joy of harvest: That he might become all to all, and by all means save some: That there might be no schisme in the body, but that the members should have the same care one for another: That he might declare the whole Counsel of God: That all that had received the Gospel, might stand fast, and be established in the KNOWLEDGE and LOVE of God and so be presented as a chaste Virgin to Christ: That they might be established unblamable in holiness, before God even our Father, at the coming of our Lord Jesus Christ with all his Saints: Finally, he even wished their perfection: that they might stand perfect and compleat in all the Will of God: That they might come unto a perfect man: therefore he preached, warning every man, and teaching them in all wisdom, that he might present them perfect in Christ.

It would be a pleasure unto us, to enlarge these

these things as we have them before us, because the example of faithfulness, and perseverance in that work, *from the spirit and principle of Love*, serveth fitly for teaching, and provoking unto saints in our present work, and dispensation, wherein the spirit of that time and work, will be given forth, in the measure of this day, and the graces that suit the Nature of our Work, as the Ministration of the spirit is divers. But we studie Brevity.

Thou canst not preach Christ acceptably, care for his People, Love the truth, contend for it, and serve the Lord in thy Generation, without *Love*. *Love* was the root of *Pauls* spirit: And when *Love* comes down from God, the earth will be shaken, all our divisions will be healed, and the Primitive Order, harmony, spirit, zeal, wisdom, and life, will be found with us.

Now, (if we may a little digress) let but *Pauls* Call, and Authority, his Integrity, Labours, Travels, Persecutions, Natural Care, Love and Bowels, be compared unto the Heathen-Schools, Received Principles, Tythes, Empty-Forms, Ease, Pleasure, want of Grace, hardness of heart, earthly nature, uncrucified and unmortified spirits, serpentine-enmity, ungodly practises, ignorance of Christ, his Kingdom, Person, Discipline, Government, Church, and spiritual worship,  
lack

lack of the power of Godliness, and the wolfish, persecuting nature and practices that are common, and united to our national Clergy, and we need not say more. The blackness of it is more evident, by how much the thing it is resembled unto, is bright and excellent. If our words seem to be harsh, the reason is, the subject is filthy, implacable, and hurtful. But we speak not against the persons of men, for the sake of the Righteous.

When the Lord Jesus Christ, unto whom the Father hath given all Judgment because he is the son of man, shall appear to give every man according as his work shall be, and according to the fruit of his doing in the body, whether it be good or bad, (and first unto his Saints, the enjoyment of himself, and with him of every good thing, whilst sinners sleep in the grave) when we must all appear before the Judgment seat of him that loveth us. Rev. 22. Jer. 17. 1 Cor. 3. 2 Epist. 5. what a just and large account will the Apostle Paul have to give? what a witness will he have before our Lords Throne? what a glorious Crown of Righteousness shall he then receive? ah blessed Paul! The Corinthians, the seal of thine Apostleship; and the Thessalonians, of whom thou gloriest in the Churches of God, will be a fruit of thy planting: And what is thy hope, or joy, or Crown  
of

of Rejoycing? are not even they in the presence  
of thy Lord, our Jesus at his coming? 1 Thes.  
2.19. *Write Blessed are the dead which die  
in the Lord, from henceforth, yea. saith the  
spirit that they may rest from their Labours,  
and their works do follow them.* Rev. 14. 13.

*O deliver not the soul of thy Turtle Dove  
unto the multitude of the wicked: forget not  
the Congregation of thy poor for ever!*

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CHAP.

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## CHAP. I.

Proving,

*That there are two Dispensations from the fall, which Gods people are exercised under.*

**G**OD created man after his own similitude and likeness, the noble and supreme Creature, in a state of Purity, and innocency; plac'd him in the PARADISE-REST; indued him with a noble spirit of Reason, and magnitude; blessed him abundantly; and made him LORD of his whole Creation; gave him dominion over the Earth and Sea, and all things therein; so that all things were given into his hand.

In the Garden of Eden was a River, and two Principal Trees, of Life, and of Knowledge of good and evil: Of the latter it was commanded unto him, he should not eat, because of the knowledge of sin, and death that would follow. *The Paradise-state* was a Type of the Heavenly Kingdom of Christ, where he first giveth the spirit and soul of his, that are born again from the fallen-state, and live in him, then in the Revelation thereof the whole man, A PERFECT REST with him, and  
freely

*freely of the Water and Tree of Life.* And the two Trees, represent the two Natures. So man in his first Creation-state had an inherent right, as he continued, unto the Tree of Life; and he had a Free-will, and clear minde, to the choise of a durable inheritance, and Life, and to have taken and eaten of the Tree of Life. Yet herein he was mutable, if his Obedience cease.

Now the guileful evil spirit in the subtil serpent, prevailed upon the sinful nature; *And the woman did eat of the forbidden fruit, and gave unto her husband*, in transgression of the Penal-command. Hereby the Gap was opened for Satan, the knowledge of sin, death, and the curse; which all immediately followed the *Fall*: Now man degenerated from his Primitive-state; lost his right, and free-will for ever; *And was driven out from the presence of God*, from Paradise, the Tree of Life, and Life of Rest; and the Way thereunto was lost, and shut up: So man became a degenerate plant; was brought into a lost and undone estate of sin, death, and Hell: and the curse that followed sin was pronounced, *Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. Thorns also and Thistles shall it bring forth unto thee: and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou*



*thou return unto the ground: for out of it wast thou taken: for dust thou art, and into dust thou shalt return.* Alas, man is now more miserable then the Beasts of the field, and Fowles of the Air! he has lost his pure Reason!

The savage, and wild nature of Beasts and Creatures, now appeared, and increased, and they grew to devouring of one another; so the Creation was much disordered, and became an Anarchy. And man lost his Royalty, and Majesty, and a great part of his Dominion over the Creatures. Onely (note it) There yet remains some glimpses of Majesty in the face of man, even in the eye of the brutish Creatures. So that the stoutest, and most savage Beasts have a secret fear and awe upon them in the presence of man; especially if he have a bold spirit, and a stedfast Countenance.

But again, since the Fall *Satan has been going to and fro through the earth, and walking up and down in it*; sometimes as a *Raging, Roaring Lyon*; as a *Serpent old, and full of subtilty*; and sometimes as an *Angel of Light*. He hath several shapes and appearances, and his plots are very deep, and dark as Hell. This is his continual Circuit; and the earth is filled with his snares, and most hearts are full of his evil and poyson: and the  
more

more part has been deceived by him, and led Captive of him : yet he is not discerned by the Sons of Men. O how is this to be Lamented !

Man is now in himself most miserable ; compassed about with the snares of Satan, and liable to be taken Captive by him at his will : And there is no Way or Gate unto Salvation, and Life, that he knows of, or can see : for whatsoever was in himself, in his first estate, is now lost in transgression. Nay, we may also say, for any thing that was visible, or to be discerned ( save what was decreed in Eternity, and hid in the Essence of God ) The whole Creation was liable to the malice of the powers of Darkness : either to be swallowed up of them, and so to lose its order and Government : else to be Tyranniz'd over for ever ; and to be enslaved to his malice, in the corrupt wills, and presumptuous lusts of his seed. Satan is now at once, grasping after the immortal soul of man, and to be LORD of the Creation. O then, what need is there of relief unto both ?

God therefore now interposeth himself in greatest Love, and Richest Grace, and makes a Royal Promise of a SEED ; ( this is the first promise ) and in him of a WAY and GATE to Life, for poor depraved Man ; of victory and conquest over Captivity, sin, Satan, Hell, and death ; And of a blessed Resto-

### 34 *The promise of life and Restoration.*

*ration for the whole. It shall bruise thy head, and thou shalt bruise his heel, Gen. 3.15.* This seed is Christ: and whatsoever is promised in him, is briefly comprehended in this first Promise. This is of free-grace, and free-will is no more: we may not onely make this great promise of a private interpretation, and limit it to the first coming, death, and suffering of Christ, *when* ( in that great Agony, wherein Satan bruis'd his heel ) *he bruin'd the head, and strength of the Old Serpent, and sin: led Captivity Captive: spoiled Principalities, and Powers, and made a show of them openly* ( upon his Cross ) *Triumphing over them in it: opened the Way of Life, and Truth: BROUGHT IMMORTALITY TO LIGHT through the Gospel: obtained an eternal inheritance for us: perfected the work of Our Redemption by his Blood: And so became the Author of Eternal Salvation unto all them that obey him.* But as since, the seed of the old Serpent has Tyranniz'd over the Creation, and over the bodies of the Saints, and *whosoever would live godly in Christ Jesus;* so the promise also respects *the adoption and Salvation of the outward man.* Rom. 8.23. And the head of the Dragon in the world, and of his power and dominion in the Creation, and over the body, and his **HEAD-SHIP**, in earthly Counsels and States, shall be

be broken by the seed of the woman. Then also, *there is a day in this Promise, wherein this Promised seed* (as we shall shew particularly in its place) *shall redeem his Creation from the hand of the Mighty and cruel ones, and restore it again unto its first estate, Act. 3. 20, 21. So we, according to his Promise, look for new heavens, and a new earth wherein dwelleth Righteousness,* 2 Pet. 3. 13. And wherein he will take all **LORDSHIP, POWER AND DOMINION**, unto himself, in all the earth. The visible Kingdom of Christ is most Anciently promised; it's assured unto us in the first promise that ever was made: and so the work of Reformation in the world. This is plain, else could not this promise, and the relief that must be thereby, answer the guilt, condemnation, and misery that was upon all: Nor be sufficient to poize it in the Balance. But the deliverance, that we have in this Promise, must be unto the inward and outward man, unto the earth, and every Creature, because all was Captivated, and undone in the *Fall*. Our argument is therefore good; and indeed, how much are they mistaken, that suppose the Promise of God to be short of what was before the fall in *Paradise*? that sin shall much more abound then grace? Or that we have not *in the second Adam*, gained whatsoever we lost in the first

*Adam ? For since by man came death , by man came also the Resurrection of the dead . So that as in Adam all die , even so in Christ shall all be made alive , 1 Cor. 15. 21, 22. But it will remain we speak more particularly of the Restoration in another place.*

*Now after the Fall. Adam had two Sons, Cain , and Abel his Brother ; in whom was Typed out , and pre-figured the two seeds ; the seed of the Curse , and the seed of the Promise ; and represented in a lively manner, the Dispensations they should be under in the world ; and how God would deal with his in the course of time. The Serpent was cursed above every Beast of the field ; and God had put enmity between him and the woman , and between his seed , and the seed of the woman, Gen. 3. 15. Cain is the seed of the Serpent, and of the Curse ; Abel is the seed of the Woman , and of the Promise. In these two therefore was the seed of enmity sown from the beginning. When this appeared , and Cain perceived that the Lord had respect unto Abel , and to his Offering , and that himself was not accepted of God , because sin lay at his door ( for Paul saith, By Faith Abel offered unto God a more excellent sacrifice then Cain , by which he obtained witness that he was Righteous ; God testifying of his gifts : and by it , he be-*

*being dead, yet speaketh*) he was very wroth, and his Countenance fell : Now Satan came in, and stirred up that inveterate, envious, carnal, and persecuting spirit which was in Cain; and he rose up against his Brother (and in him he began a War against all the Generations of the Womans seed ) and slew him, Gen. 4 8.

This was the first blood that was shed upon the Earth, and the voyce thereof was very loud, and ceaseth not unto this day : *Righteous Abel* was the first Martyr; and his name is in the Lambs Chronicles of worthies. Thus the Lord suffers the Serpent now again, in his seed to prevaile : and in *Abel* to put out the Light and Witness of God at once : for now there was not a seed, or signe left upon the Earth. Now is *Cain* therefore cursed with a grievous curse, and heavy to be born : *and he was driven out from the face of God, as a fugitive, and vagabond in the earth, under the wrath of God*, which was a Hell unto him : therefore he saith, *My punishment is greater then I can bear.* *Cain* is now A MAN OF THE EARTH : his portion and part is there; he grows and prospers therein, and is enlarged in his Off-spring and seed.

The Parallel holds good until this old World is neer an end, when the visible part of the Promise takes place. The seed of the Curse, as

they begun in *Cain*, shall continue to persecute the seed of the Promise : So *Paul* saith, *As then, he that was born after the flesh, persecuted him that was born after the spirit ; even so is it now, and unto our very time, Gal. 4.29. For the flesh lusteth against the spirit, and the spirit against the flesh : and the carnal mind is enmity against God : for it is not subject unto the Law of God, neither indeed can be. So then, to be carnally minded is death : but to be spiritually minded is Life and Peace, Rom 8.6,7.* And they shall also prevaile against them, and shall murder, imprison, and banish the outward man : They shall be Lords in the earth, and have their portion there ; but Strangers unto God, and hid from his face : They shall have the Rule, and Dominion over the outward man : for God gives unto the Best, and choicest of men ( as the fruit of sin ) Effeminate spirits under this Dispensation ; he saith unto *Cain*, *Unto thee shall be his desire, and thou shalt rule over him.* The very same spirit that's given unto the woman ; and the same thing that's said of her ( in respect of her Husband ) is said of *Abel*, and his Brethren the spiritual seed. So that the Earth, Government, and Dominion is for a time given, or permitted unto wicked men, therein for them to lust, obtain, and Tyrannize over the outward man. Secondly,



in *Abels* death we read what is the portion of all that are of the same spirit; not that we say all shall dye Martyrs; but for a time (and that time was very long) the spiritual mind, *all that will live godly in Christ Jesus, or that dyed in faith, having seen the promises a-far off by their spiritual eye, and were perswaded of them, and imbraced them whilst they had not received them, must suffer persecution in this world, of the children of this world, because of enmity.* And this they do hitherto most gladly, without resisting again, or striving for deliverance: accounting themselves *Pilgrims, & strangers on the earth.* This Dispensation is long, and very grievous; yet will not be opposed, neither can it be changed; but will be patiently born, and so continued until another manner of spirit comes down from above, to act the saints of the most High. *Here is the patience of the saints, here are they that keep the Commandments of God, and the Faith of Jesus. Tribulation worketh patience: and patience experience: and experience hope: and hope maketh not ashamed: Therefore they have glory in Tribulation, Rejoycing in hope, whilst they have had an eye unto the recompence of reward, and the glory that followeth the sufferings of Christ. If in this life onely we had hope in Christ, we were of all men most miserable.*

But

40 *A Dispensation of suffering.*

But now from the day of *Abel*, and so all the time of the Old-World, and unto the time of faithful *Abraham*, after the Flood, *who saw the day of Christ afar off, and rejoiced, God leaveth not himself without a witness that he is True*: Now again, he remembers his promise of grace (it is truly said, *He is ever mindful of his Covenant, and the word he commanded to a thousand Generations*) and gives another son unto our mother, therefore she called his name *Seth*, for God (said she) *bath appointed me another Seed, instead of Abel whom Cain slew, Gen. 4. 25.* he is of the seed of Promise: and so the Lord is still continuing a seed (for his Names sake) unto the woman in this time of suffering and sin: and revealing himself onely to a few particular Persons, whom he had chosen out of that world of wicked ones: *as first Enoch, who walked with God, and was taken up unto him.* Then *Noah*, which signifies *REST*; who is so named of *Lamech*, saying, *This shall comfort us concerning our work, and toyl of our hands, because of the Ground which the Lord hath cursed, Gen. 5. 29.* *Noah was a Preacher of Righteousness unto that world,* and would have brought them to a conformity of Restoration: *was a just man, AND PERFECT IN HIS GENERATION: and he walked with God, and*  
found

*found grace in his eyes.* In these God spoke loudly to the generations that then was. 1. They were a signe and token unto the world, representing what they had lost in the *Fall*, and shewing the Curse that followed, and was then upon them, and the ground for their sakes. Then secondly, In them was pre-figured, (most plainly in *Noah*) the promised seed to come; And One (and that ONE is he that hath bruised the Serpents head: and is yet looked for the second time, without sin unto Salvation) That should, in his times, GIVE THE WHOLE REST AND RESTORATION, AND REDEEM THE EARTH FROM THE CURSE: The effect whereof we find to be grievous, in the rage of persecuting spirits, and Dominion of carnal man, *that rages like natural brut Beasts, who are made to be taken and destroyed.*

Nevertheless, The greater part was carried away of the Curse; And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was onely evil continually. The earth also was corrupt before God: and the earth was filled with violence through them: and all flesh had corrupted his way upon the earth. All manner of wickedness and sin was now come to its height. Therefore the Lord spake

spake unto Noah, **THE END OF ALL FLESH IS COME BEFORE ME** : he hideth not his purpose from the Righteous, he revealeth his Counsel unto his servants, *his secrets are with them that fear him.* And he said, *I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the Air, all in whose Nostrils is the breath of Life.* So he brought the flood of waters, that prevailed exceedingly upon the whole earth, & covered all the high hills under heaven : and all flesh dyed, and every living substance was destroyed. But with Noah God established his Covenant, because he was Righteous before him in that Generation : and he prepared an Ark for him, and his sons, and his wife, and his sons wives, into which they were called of God ; and there went in with him of Beasts, and Fowls, and every Creature upon the Earth to keep seed alive, upon the face of all the Earth.

After the Flood, God smelled a sweet savour in the offerings of Noah ; Then the Lord said in his heart, *I will not again Curse the ground any more for mans sake : Neither will I any more smite every living thing as I have done.* While the earth remaineth, seed time, and harvest, and cold,

cold, and heat, and summer, and winter, and day and night shall not cease. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth: and the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the Air, upon all that moveth upon the earth, and upon all the fishes of the Sea; unto your hand are they delivered. But flesh with the life thereof, or the blood thereof, shall you not eat. Now we see again, the Creation brought a little nearer unto the likeness of its Primitive state; The true seed hath regained part of his dominion; and the Creatures are all subjected again unto man: But the yoke of servitude, and bondage of corruption, is put upon their Neck; this makes the Creation travel until now. Besides, the earth is a little freed from the Curse and corruption of Thorns, and evil weeds. Again, God now renewed, and established his Covenant with Noah, and his sons, and their seed after them, and with every living Creature with them, that went out of the Ark, according to the promise he made after the Flood, as we have noted: to wit, That all flesh shall not be cut off any more by the waters of a Flood. This is the CREATION-COVENANT: and is an everlasting Covenant between God, and eve-

ry living Creature ; of all flesh that is upon the earth. The token or sign of this Covenant ( for every Covenant has a seale ) is Gods Bow in the Cloud ; and he is faithful, *Gen.9.*

Yet, the sad effect of sin ceaseth not (neither will it be altogether done away, until Satan is bound, and after that cast into the lake of Brimstone, when death is destroyed : for until then, Christ has not finished the work the Father hath committed to his hand.) But the Curse again prevails, even in a part of *Noahs* family : And *Ham* ( the same is the Father of *Canaan*, out of whom came the *Philistim*, and the *Sidonians*, the *Jebusite*, the *Amorite*, the *Gargashite*, the *Hivite*, the *Arkite*, the *Sixite*, the *Arvodite*, the *Zemarite*, the *Hamathite* : these are the families of the *Canaanites* ) was Cursed with a grievous Curse, for his wickedness, in all his Posterity. Cursed be *Canaan* : a servant of servants shall he be unto his Brethren. So that all those Nations are the seed of the serpent, and of the Curse. Out of him (as the Cursed seed) came *Nimrod* : he began to be a mighty ONE in the earth ; he was a mighty hunter before the Lord, or of the people of the Lord, the womans seed : some read, *Even as Nimrod the mighty hunter of the Lord. The beginning of his Kingdom was Babel, and Erech, and Accad, and Calneh in the land* of

of Shinar. Out of that Land went forth Ashur, and builded Nineveh, and the City Rehoboth, and Calah, and Resen, the same was a great City. The first Monarch that ever the world had, was of the Serpents seed; and for the most part, the succession hath continued in the same line, unto our day. Now Tyranny and violence increased again in the earth; and the same was made a prey of this mighty hunter. Neither was he without the policy and subtilty of the old Serpent, to shew what must yet be expected in the Generations to come. We find what course is taken, to uphold his interest, in Dominion over man: *The whole earth was of one language and speech; and as they journeyed from the East, they found a Plain in the land of Shinar* (the beginning of his Kingdom) *and they dwelt there,* for the world was not yet Populated. *And they said, Goto, let us build us a City and a Tower, whose top may reach unto Heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.* By this means they concluded to be secured (such was the frame and compass of their building, and their provision therein, as may be reasonably concluded) from the God of heaven, if he should bring another Flood upon the earth. (They said surely in their heart, Let us not be taken away as those fools before) And also,



46 *The Original of Monarchy.*

to keep their Kingdom in an intire body Politick, from diversity. The most famous Monarchs, have surely taken their paterna from hence, and the Kings of the earth from *Nimrod* their Predecessor. But is there not *one in Heaven that laughs? Has not the Lord them in derision? is not his foolishness too hard for the wisdom of men?* Alas, we see all is yet miserable, and undone! The Flood has indeed swept away the Old-World; but sin, and wickedness abounds again; the deadly, and bitter fruit of the Fall remains, *Gen. 10. & 11. Chap.* And were it not for the promise of Grace, there were no hopes ever to have it other wayes, but the whole would be as a filthy dung-hill of sin and wrath.

In this example we have the very Original of Monarchy, or worldly Government; and whence is it? what divine stamp of Majesty and Authority is there put upon it? it had its Conception and rise from the ambitious, lustful principle, and boundless root of pride (whence springeth such monstrous Branches) in the sinful heart of the envious seed of the Curse. And we could easily draw down the line of succession, in the very same spirit and Off-spring, unto our very day, through the Monarchies and Governments that have been, and are; and as they have ever been persecuters of the seed of Promise, who they would have rooted out of the earth.

There-

Therefore we cannot but vilifie, and trample upon the seed of the Serpent, in their Dominion, Government, Society, and pretended Authority of Divine Right. And assuredly, As since the *Fall* man has lost what he had in *Paradise*, and the right of Steward-ship in Dominion, through the transgression, upon which nothing belonged unto him but death; So is there nothing at all of that gained again, but in Christ, who is immediately interposed in the Promise, else would he have been deprived of Being. Now the seed of the Curse have no right in Christ (we deny not, they shall have common blessings, because the sun shineth upon all: but we are now speaking of right of inheritance, wherein the Title is proved as of Son-ship, and Heir-ship) but are in the same station of the undone and miserable state upon the *Fall*, and in the same Capacity, as if Christ had never been, nor the Promise had never been made. Therefore they have not Right, or Title to the Government at all, but are meer intruders; unless we make Christ a shadow and thing of nought. But now, the seed of promise have a sure Right, regained both to the *Paradise-purity*, and Dominion over the whole, even as *Adam*, the great Steward of God, in his Creation, in the great Purchase, Birth-right, and Adoption of the Son. It is then clear, that all Government in the world is out of due order, and the right

channel. But why is it thus ? is not Antiquity an undoubted, & unquestionable Plea of Right ? were it as you say, could not God have caused the children to have possessed the inheritance ? something of ground does appear in the body of our discourse ; and were it not so, the Counsel of God, and the order of his works could not take place, as they are declared from of old. As in Christs first appearance, and victory, the womans seed saw most clearly the hopeful Gate of Life, without which the world profits nothing ; So in his second appearance, now at hand, and in the victory of that Dispensation, Saints shall not onely see, but actually obtain, what of Right appertains unto them, touching external Salvation, and administration of Law, and Government. Therefore Brethren, Learn now to know your own Right : let your hand be strengthened ; your Title is good, and undubitably Right : and if a true heir may drive a Bastard out of the inheritance, so may you, according to the rule of Scripture, Right Reason, Equity, and Natural Right. What is your Duty at this time, will a little appear hereafter. But we have a little digressed, and therefore will return to our former matter.

Now, in the dispensation of time, when the earth was again replenished, the most High God had purposed to chuse unto himself, a fa-

mily, and peculiar treasure out of all the families on the earth : and to make the seed of Promise, and his Church more visible in the world. Therefore he appeared unto *Abram*, who came out of *Shem*, the blessed of the Lord : Blessed be the Lord God of *Shem*, and *Canaan* shall be his servant : he was of the seed of Promise and blessing and we are all blessed with faithful *Abraham*. In searching into the various Dispensations of God unto him, and his seed after him, we shall clearly discern they were living Figures of the state of the Church unto the end of the world : and may be helped to make a clear Judgment of the present time, and Dispensation.

God first appeared unto him when he was in *Mesopotamia*, and said unto him, Get thee out of thy Country, and from thy kindred, and from thy fathers house, unto a land that I will shew thee. And I will make of thee a great Nation and I will bless thee ; and make thy name great ; and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee : and in thee shall all the families of the earth be blessed Gen. 12. Now by faith he obeyed, and went out, not knowing whither he went. And he came into the land of *Canaan*, and sojourned there, as in a strange Country, dwelling in *Tabernacles*, with *Isaac*, and

50      *The Promise unto Abram,*

*Jacob, the heirs with him of the same Promise : for the Lord had given him no inheritance in it, no, not to set his foot on : yet he looked for a City which hath Foundations, Act. 7. Heb. 11. The first thing God required in Abram, was a separation from his fathers house, and from his own Country ; else he could not have answered the Dispensations of that time : and the sure Promise of a good inheritance to come, was his great encouragement to follow God, because he believed his Word. This separation once made, is continued in his seed through the Generations that followed ; they are not again mixed, & scattered abroad, but it distinguishes between the visible Church and the world, as a wall of partition. So, when Israel came out of Egypt to receive the inheritance of the Promise, Balaam said of him, Lo, the People shall dwell alone, and shall not be reckoned among the Nations. In Abrams, and so in Israels separation and blessing, men might have seen the difference between the Government of the true, and false, or false seed : the Curse prevailing and increasing in the one ; and the blessing in the other. And indeed, let us a little compare, and apply things as we go : This is a Type of Gospel-times, and sheweth what we have plainly set down ; If any man come unto Christ, he must hate his Father and Mother, and Wife and Chil-*

*Children, and Brethren and Sister; yea, and his own Life also, else he cannot be his Disciple; and in our Gospel-order, and obedience, we must be separated from unbelievers, unrighteous ones, works of darkness, and idols, as Paul saith unto the Corinthians.*

After *Abram* was come into *Canaan*, The Lord his God renewed his promise unto him, and established his Covenant with him, as we may see in the 12, 13, 15, 17. & 22. Chap. of *Genesis*. But before we come to speak so particularly of that, what is noted of *Abram* in the 14. Chap. is worth our taking notice of, as being of singular use unto our purpose. *When Abraham had heard that Lot his Brothers son was taken Captive by the four Kings, he armed his trained servants born in his house, (to shew the Dispensation he was then under, and for a figure of the time to come) he pursued them, and divided himself against them by night, and smote them, and brought back all the goods, and his Brother Lot, and his goods, and the women, and the people.* In this notable action, *Abram* gained much honour, especially in denying himself the spoile of his enemies; hereby his integrity was evident; he undertook not the work for wordly honour, neither to make himself Rich: this is a peculiar example unto Saints in the Dispensation he re-

presented; he was also highly owned herein (as he undertook the work for Conscience sake) by God, who gave unto him a peculiar blessing. *And Melchisedec King of Salem* (first being by interpretation *King of Righteousness*; and after that also *King of Salem*, which is *King of Peace*: The peculiar Type of Christ; without Father, and without Mother, without descent, having neither beginning of days, nor end of life: but made like unto the Son of God, abideth a Priest continually) brought forth Bread and Wine; and he was the Priest of the most High God. And he blessed him and said, *Blessed be Abram, of the most High God, possessor of heaven and earth: and blessed be the most High God, which hath delivered thine enemies into thine hand.* In serving our Generation for Zions sake, we shall be blessed by the *King of Righteousness*, who will open, and unlock unto us the deep Mysteries of God, which more immediately concern our time, and have been sealed to Generations past.

We will now consider this Covenant distinctly, in the letter, and mystery of it, and the Promises that belong to both: and give some hints of them, and pass on.

First, *The Covenant was made with Abram and his natural seed; and established with Isaac for an everlasting Covenant, and with*



with his seed after him, for in Isaac shall thy seed be called. After these things (as in Gen. 15. The Word of the Lord came unto Abram in a vision; saying, Fear not Abram; I am thy shield, and thy exceeding great reward: herein the Lord promises, 1. To multiply his seed abundantly, and to make of him a great and mighty people: And he brought him forth abroad, and said, Look now toward heaven, and tell the Stars, if thou be able to number them: and he said unto him, So shall thy seed be. So before, in the 13. Chap. I will make thy seed as the dust of the earth: So that if any man can number the dust of the earth, then shall thy seed also be numbered. This was really fulfilled in the great increase and multiplying of his seed in Egypt, and after their coming out from thence. Balaam saith in his parable of Israel, when he beheld him in his Tents; Who can count the dust of Jacob, and the number of the fourth part of Israel? 2. To give unto them the possession, and inheritance of the land of Canaan, which is therefore called the land of promise: in that same day the Lord made a Covenant with Abram, saying, Unto thy seed have I given this land, from the River of Egypt, unto the great River, the River Euphrates. And so in the 13. Chap. after Lot was separated from him, the Lord said, Look

from the place where thou art, Northward, and Southward, and Eastward and Westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. But as yet Abram had no seed, for Sarah was barren; and himself was but a sojourner in the land of Canaan. The Lord therefore appeared unto him again (as in the 17. Chap.) when he was ninety and nine years old, and said unto him, *I am the Almighty God, walk before me, and be thou perfect*: here the Lord renews again his Covenant, and establishes it with him: sets a visible signe, or token upon it; *Every man-child among you shall be circumcised*; so gave them the Covenant of Circumcision: again, he changes the name of Abram; *Thy name shall not any more be Abram, but thy name shall be Abraham*; for a Father of many nations have I made of thee, and Kings shall come out of thee. Then lastly, he promiseth him a seed, and an heir of the Promise: *As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah*; and I will bless her, and give thee a Son also of her. Then Abraham fell on his face, and laughed, and said in his heart, *Shall a child be born unto him that is an hundred years old? and shall Sarah that is ninety yeares old bear?*

Now the Covenant of God with Abraham  
is

is made visible to the world : and the seed of Promise is manifestly distinguished from the world by the token of the Covenant : henceforth God would have *Abraham* to be looked upon as a publick person , *and the Father of all the faithful*. Now that the whole world was carried away after sin , and all left out of Covenant with *Abraham* , was the effect of the Curse , that mightily prevailed in all the seed of the Serpent , who are now shut out of the visible Church.

Again, after *Isaac*, the Son of promise, was born unto *Abraham* , and that God had tried him , whether he would offer up his onely Son whom he loved , and of whom it was said, *In him shall thy seed be called* ; and that he was therein found faithful ; *Accounting , that God could raise him even from the dead, whence also he received him in a figure* ; The Lord again ( as in the 22. Chap. ) appears the last time unto *Abraham*, unto whom he sware by himself , because he could swear by no greater , and confirmed the Covenant by an OATH. By my self have I sworn, saith the Lord (and the saying is faithful and true ) for because thou hast done this thing , and hast not withheld thy Son , thy onely Son , That in blessing , I will bless thee , and in multiplying , I will multiply thy seed as the Stars of heaven , and as the sand which is on the

Sea.

*Sea-shore : and thy seed shall possess the gate of his enemies.*

But before the Promise of this Covenant is fulfilled unto the seed of *Abraham*, there is a time of persecution, and bondage, to come upon the visible Church : Satan now perceives a separation between the two seeds ; and how the blessing is like to encrease among the seed of Promise ; Therefore he vailes himself, & gets into the visible Church, among Gods people, where he has his instruments to carry on his designe : in the first family he has an *Ishmael*, the son of the bond-maid, who is *born after the flesh*, and not of Promise : when *Abraham* rejoiced for *Isaac*, then *Ishmael* mocked, for he was a prophane scoffer, wherefore he was cast out, that he should not be heir with the Son of Promise. *Cast out this bond-woman, and her son.* Then in the second family he has an *Esau*, a cunning hunter, a man of the field, a profane person (as he is called) to strive with *Jacob*, whom God loved, and blessed, even for the Birth-right, and inheritance : he hated his Brother for the blessing sake wherewith he was blessed, and said with himself, *he would slay him.* The envious, persecuting, wrathful, fiery-spirit, the true Church must expect to meet with in the world, is now rooted, and blossomed in *Esau*, the worldly Church and spirit : he forces *Jacob*, on whom was the blef-

blessing of *Abraham* his Father, to fly from  
 his Fathers house to *Padan - Aram*, where  
 he is in bondage twice seven years. So the  
 Church under the Gospel is forced to *fly into*  
*the Wilderness from the wrath of the Dra-*  
*gon, and the face of the Serpent*, again, and  
 again, who yet pursues his rage with a flood of  
 his malice, and enmity of persecution, *Rev. 12*,  
 But let it be noted by the way, That *Jacob*  
 meets with God as he journied, (*when we are*  
*shut out from Father and Mother, then God*  
*takes us in*) who now appeared unto him in a  
 dream, as he lay in the field; confirmed the Co-  
 venant-Promise unto him, said he was with  
 him; and promised to keep him in all places  
 whither he went, and bring him again, and  
 not to leave him, until he had done all he spoke  
 to him of: *How dreadful is this place? this*  
*is none other but the house of God, and this*  
*is the Gate of Heaven*: This is Christ, typed  
 out by the *Ladder*: here is the *Way of Life*.  
 Now God himself hath confirmed unto his ser-  
 vant, the blessing wherewith my Father blessed  
 me; the dew of heaven, the fatness of the earth,  
 plenty of corn and wine. *The smell of my Son*  
*is as the smell of a field which the Lord hath*  
*blessed*, *Gen. 28*. At last, after twenty years  
 was accomplished, *Jacob*, at the *Word of*  
*the God of Bethel*, breaks away by stealth,  
 from his bondage in *Labans* house, because he  
 would

would not let him go. In this action he was owned and blessed of God. 1. After he was parted from *Laban*, the *Angels of God met him*; and when he saw them, he said, *This is GODS-HOST*: This invisable *Host* of heavenly-powers went before him: from hence forth also the *LORD OF HOSTS* is his rewarder: here is a Shield and Buckler for him, against the face of *Eſau* his persecutor. 2. The Lord wrestles with him, whilst yet *Eſau* is coming on to meet him, and helps him to prevaile for a blessing: Now he changes his name, and he is henceforth called *Israel*, of whom the people that came out of his loynes is named: *As a Prince haſt thou power with God, and with men, and haſt prevailed.* Thus his God, as he had promiſed him at firſt, *in all things dealt well with him*; and he is armed with promiſes and bleſſings from God, who alſo gave him favour with *Eſau*. Captivity, and Perſecutors will not let the people of God go out of their houſe of bondage, **UNTIL THE SPIRIT OF THE DELIVERER COME DOWNE.** In following God in the preſent Diſpenſation, we are abundantly owned and bleſſed by him; *his Angels go before us*; and the Lord of hoſts is with us, to put to flight the hoſts of the Aliens.

In the 15. of *Gen.* God reveals unto *Abraham*

*ham*, the bondage his seed should be in, be-  
 for the promise of the Covenant should be per-  
 formed unto them: this is the time of great suf-  
 fering before *Canaan*, and *Rest*. Know of a  
 surety, *That thy seed shall be a stranger in a  
 land that is not theirs, and shall serve them,  
 and they shall afflict them four hundred years.*  
 Then the reason of it, *The iniquity of the A-  
 morites* (who inhabited the land promised  
 to *Israel*) is not yet full. And lastly, the end  
 of all, *That nation whom they shall serve will  
 I judge: and afterwards they shall come out  
 with great substance: in the fourth Genera-  
 tion, they shall come hither again.* So that  
 now, suffering, is yet to prevaile more and more  
 in the Church, and their bondage is to be har-  
 der, more universal, and intire. Therefore,  
 when the twelve *Patriarchs* (in whom is typed  
 out all the Saints, under the old Testament)  
 were born unto *Jacob*, Satan is presenting him-  
 self there also, and stirs up envy and strife a-  
 mong them: as Christ is Prince of Peace, he is  
 father of sedition; he failes not to sow his tares  
 among the choicest Wheat. So he has his ser-  
 vant, *Judas* the traytor, among the twelve *A-  
 postles* of the Lamb (in whom is also typed out  
 all the Saints under the New Testament) This  
 seed of malignity engenders to bondage; and  
 shortly after, the Iron-yoke of *Egypt* is put on.  
 To fulfil the Counsel of God (as it is said of the  
 Jews



Jews in their conspiracy against Christ) and to bring about his purpose, and in special favour to old Israel, and his family, the Church, because of the famine at hand; *Josephs Brethren conspired against him, and sold him into Egypt, as they were moved with envy, because of his dreams*, where God dealt well with him, for his peoples sake. Now *Joseph*, in his selling to *Egypt*, in his bondage, and affliction there, Then in his honour and power, and in his relieving his Brethren with Corn in the dearth, is a publick Type of the suffering of *Jesus* the bondage of his Church, the heavenly *Manna* they feed on by Faith (Christ feeds them with Corn with himself, in the famine, and wilderness-state) and then of their deliverance by a Saviour at last. So that yet God leaves not his Church without a signe of Restoration, and token of deliverance: Notwithstanding all that Satan could do, they are not without a figure of one to come, in whom ceaseth all shadows, and figures, because he is the substance, and the great blessing of the Father, in whom are all blessings, mercies, & promises. Then let us ever be looking to the mark, and run with chearfulness.

When the bondage of the Children of Israel in Egypt, was now almost at an end, and the time of promise drew nigh which God had sworne to Abraham; God multiplied the people, and raised up Moles, unto whom he gave

THE SPIRIT OF DELIVERANCE.

It is said of him, *that it came into his heart to visit his Brethren; and seeing one of them suffer wrong, he defended him, and avenged him*: this spirit suffers not the Egyptian to touch his brother: for he supposed they would have understood, how God by his hand would deliver them, but they understood not. Yet, we may observe that this spirit (which first was only given to Moses, and many years before the set time of deliverance) doth not presently prevail against the Egyptians; but for a time must fly from the face of Pharaoh for refuge. And Moses fled, and was a stranger in the Land of Midian forty years. It is lawful, and no ways dishonorable, under an active Dispensation, to fly for a time, for safety, and advantage to our work. Again, the Lamb-like suffering spirit that was now in the whole people, would not make any use of means for deliverance, although their bondage was very grievous: neither had they any light in that time, or in the work of that time. Nay, though they groan and cry under their burthens, and sigh, by reason of bondage, yet they will not bear the spirit that was given unto Moses: *who made thee a Judge, or Ruler over us?* thou wouldest make thy self great, and be our leader. When the deliverance of the Gospel-Church is near, it will be a time of very great darkness: very few will have light either in the

the work, or time of it neither, scarce at all in the Dispensation. The light of *Moses* or the Jew, will cross the light of the whole body; because hereof, few will be able to bear such a contrary spirit, as being at a stand, whence it is? what are their ends? what call they have? whether the least death, or cross of visible things be not in judgement to them? so also for want of light, most Christians will be pressing after another work, and Dispensation. There will be great difficulty, and pangs in the Birth of *Restoration*, which is very small in its beginning, and yet a goodly seed to look upon, to the eye of Faith. *Now, the Cry of Israel was come up before God, and he heard their groaning, and remembered his Covenant with Abraham, Isaac and Jacob: and God looked upon them, and had respect unto them, for his Covenants sake. Therefore he appeared unto Moses in Midian; told him he had seen the affliction of his people, and was come down to deliver them; and caused him to return, at his word, into Egypt, to work out this purpose: so that the same Moses, whom they refused, saying, Who made thee a Judge? was now sent by God to be a Ruler, and a Deliverer with the blessing of him that dwells in the Bush, who had appeared unto him, Act. 7. But again when he was come into Egypt & had demanded of Pharaoh to LET ISRAEL GO; instead of de-*  
 li-

liverance, there is immediately, a very great, and unexpected death brought upon his work: The burthens of the people are increased, and almost doubled, and cruel Task-masters set over them, of whom they were evilly intreated. And when they cryed unto *Pharaoh*, their Plea was interpreted for idleness, *and that because they would not work*, nor minde their callings, therefore they said, *Let us go, and do sacrifice to the Lord*. Upon this, the officers of the people, interpreted their bondage arising from *Moses*, because of his faithfulness in his duty, and exclaim against him and *Aaron*: *The Lord look upon, and judge, because you have made our Saviour to be abhorred in the eyes of Pharaoh, and his servants, to put a sword in their hand, to slay us*, *Exod. 5*. And indeed, *Moses* himself is very much amazed, and at a stand in his work upon this going backward, and hidden, strange path; as much confidence as he had before; And though God had infallibly promised to be with him; given him a sure token; told him they should, *after their coming out, worship God upon that Mountain* (the Mount Sinai) And that his Name was **I AM THAT I AM** (an eternal Essence, that never changeth, nor cannot lie) and in that name had sent him of this Message to the *elders of Israel*, *Exod. 3*. and that he had surely visited them. *Moses*

returned from his work, unto the Lord, and said,  
*Lord, Wherefore hast thou evil intreated  
 this people? why is it that thou hast sent me?*  
**THOU HAST NOT DELIVERED  
 THY PEOPLE AT ALL.**  
 Before our Dispensation be cleared, and the  
 work made visible, and owned, we shall meet  
 with such strange trials (wherein God himself  
 may even seem to fight against us, as to a car-  
 nal eye) that the strongest, and purest Faith  
 will be tryed to purpose, though it be built  
 upon the Covenant, and the infallible Promises  
 of God: The invisible hope of the Saints will  
 be shaken: The most forward will be backward  
 enough: The Zealous-ones will be cold, or at  
 least Luke-warm: And the light of the wise,  
 will be darkness; will seem to be put out, and  
 clouded: The best of Saints, the hee-goates of  
 the Flock, will be strangely amazed; and ma-  
 ny ready to say, *Can God deliver?* And if the  
 present death be not strange, expect it. O  
 what a day are we come unto! Where are  
 those we thought had been *eaten up with the  
 Zeal of his house?* Where is thy Zeal, O Pe-  
 ter? *how is the gold become dim, yea, how  
 is the most fine gold changed?* But at last (af-  
 ter he had wrought his signes and wonders in  
*Egypt*, by the hand of *Moses*, and *Aaron*,  
 and had plagued *Egypt*, and hardened the heart  
 of *Pharaoh* unto his destruction) the Lord,  
 who

who is faithful and true, brought *Israel* out of their Captivity, and sufferings, *by an outstretched-Arm, with much substance, and according to the exact time of Promise. And it came to pass, at the end of the 430. years, even the self-same day, that all the hosts of the Lord went out from the land of Egypt, Exod. 12.* And so the Lord (the Lord-keeping Promise, and Covenant) judged *Egypt*, as he said unto *Abraham* his servant. Now also, *The vision shall speak at the end, and shall not lie; though it tarry wait for it.*

Yet notwithstanding, They were not delivered from their outward bondage; the Curse, that came in through the *Fall* (and would have reigned even hitherto, in all unto death, had not grace bounded) ceaseth not in the bitter, and sinful fruits thereof: *for the first Covenant* which they were now under, *was not faultless, and perfect*, neither large enough to pardon transgression and sin, without works of Righteousness; *and the Law cannot make the comers thereunto perfect.* Satan leaves not off the pursuit he has begun; he is still in the visible Church: hence, after they were come out of *Egypt*, and even through the Red-sea (wherein they were delivered from the wrath of *Egypt*) *there was found among them, an evil spirit of unbelief,* which led them unto

murmuring, and repining, and so to rebellion; which is as the sin of witchcraft: and they tempted God ten times. Neither kept they the Law, though they even received it by the Disposition of Angels; But turned aside unto idolatry, and worshipping of strange Gods: So they continued not in the Covenant, although God had taken them by the hand, as a father, and led them out of Egypt. Therefore the Curse followed them in the Wilderness; and 1. Because hereof, they meet with great difficulty from without, when they provoked the holy One, and said, *Is God among us, or not? Amalek came out, and fought with them, Exod. 7. he met thee by the way, and some the hindmost of thee, even all that were feeble behind thee, when thou wast faint, and weary: and he feared not God, Deut. 25. Secondly, he was grieved with that Generation, and swore unto them in his wrath, They should not enter into his Rest: surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it, Num. 14. When they were come even unto the border of Canaan, and had spied out the land, They rebelled against the Lord, and would not go up: So they were not suffered to enter, because of unbelief; but were driven back to wander in the wilderness, where they all fell in*  
the



the common-Calamity, save two persons; in whom was another spirit. Besides, they were plagued with grievous plagues, and thousands of them died of those plagues. This teacheth, the head of the Serpent is not yet bruised, nor the Church purged until Christ. O, Let us look unto him; *from him cometh our Salvation!* Yet because of the Dispensation they were then under, God delivered them from *Amalek*; and he was not able to prevaile against them, when they acknowledge, and conform unto their Dispensation, in using their best means; but they prevailed against him, *by the hand of Faith lift up in the Mount, and the men of war in the Camp.* We may not war against his seed under the last Dispensation, but by faith, the Word, and Prayer (*the sword of the spirit*) and outward means, so as to execute the judgement written. Now, after *Moses* was dead, and *Joshua* raised up, and annointed to type out one to come, that must give unto *Israel* a spiritual, and durable Rest; God gave unto *Israel* the possession of *Canaan*, in the second Generation, and so fulfilled his promise to his servant *Abraham*: in this part of the Covenant we have hitherto been treating upon, as of the Dispensations that attended it.

But secondly, *The Covenant was made, and established with Abraham, as the father of*

all the faithful, that hereafter should believe on the Lord Jesus Christ. Now, we have a general Type of the two Covenants, in *Abraham's* two sons: *Abraham* had two sons, the one by a Bond-woman, the other by a Free-woman: *Ishmael* of the Bond woman was born after the flesh, but *Isaac* of the Free-woman was according to Promise. These things are an Allegory: for these are the two Covenants; the one from the Mount Sinai (the Law, or Legal Covenant of works, and outward Ministration) which gendereth to Bondage; which is *Agar*: This *Agar* is Mount Sinai in Arabia (where the Law and Commandments were given unto Israel) and answereth to *Jerusalem* which now is (as Paul saith in his time) and is in bondage with her Children. But *Jerusalem* which is above is free; and is the mother of us all, Gen. 16. Gal. 4. Let us now a little compare the Covenants, and hasten to a conclusion of this matter. (1.) Justification, and saving Righteousness, is not of the first Covenant: By the deeds of the Law there shall no flesh be justified in his sight: for by the Law is the knowledge of sin. Now all have sinned, and come short of the glory of God; so that the Scripture concludes all under sin, that the Promise by Faith might be given to them that believe, and so we might be freely justified.

*fi*ed by his grace, through the Redemption  
*ca* that is in Christ Jesus, Not in the Covenant  
*a-* of works, or Legal services. To him that  
*be* worketh, the reward is not reckoned of grace,  
*co-* but of debt, because of his merit: If then  
*rn* they which were of the Law be heirs, faith is  
*an* made void, and the promise made of none ef-  
*re* fect, because the Law worketh wrath: for  
*re-* where no Law is, there is no transgression.  
*he* Again, as many as are of the Law, are un-  
*at-* der the Curse: therefore, That none is here-  
*n-* by justified, is most evident, because the  
*nt* just live by faith. But the Law is not of faith:  
*in-* the man that doth them shall live in them.  
*in-* It must therefore be, that Christ redeem us  
*ul* from the Curse of the Law: And so the  
*er* blessing of Abraham, might come on the  
*is* Gentiles through him, and the great Promise  
*6.* of the Spirit, through faith of him, Rom. 3. &  
*re-* 4. Chap. Gal. 3. ( 2. ) The great Promise that  
*at-* God made to Abraham, that he should be  
*te-* heir of the world, was to him, or to his seed,  
*he* through the Law, or of this Covenant of  
*2i-* works, Rom. 4. 13. In the 15. of Gen. it is  
*be* said of him, when God made the Promise to  
*nd* him, *He believed in the Lord, and he coun-*  
*be**ted it to him for Righteousness:* he believed;  
*be* hence then, *his Righteousness is of faith:*  
*m* but the Righteousness of faith, is not of the  
*fi-* Old, but of the New-Covenant. And the

Promise that was made to him ( and in him to  
 Christ, as we shall hint anon ) *was through*  
*the Righteousness of Faith*, in the unchange-  
 able Covenant of grace. But *Paul* puts the  
 question ( after he had been shewing how *Da-*  
*vid* describeth the happiness of a man, unto  
 whom God imputeth Righteousness without  
 works ) *how was it reckoned unto him ?*  
*when he was in Circumcision, or in uncir-*  
*cumcision ? not in Circumcision, but in un-*  
*circumcision* : this makes the matter yet more  
 clear. Again, *Paul* to the *Galatians*, hath  
 this undeniable argument : *If the inheritance*  
*be of the Law, it is no more of promise : But*  
*God gave it to Abraham by promise* : the  
 matter is good then as we have stated : for if it  
 be of Promise, then it cannot be of the Law ;  
 but is of grace. Before we pass this, it is wor-  
 thy to note, what the same Apostle saith to the  
*Romans* upon this subject ; *It was not written*  
*for his sake alone, that it was imputed to*  
*him, but for us also, to whom it shall be*  
*imputed, if we believe on him that raised*  
*up Jesus our Lord from the dead.* ( 3. ) The  
 Scripture saith fitly, *Cast out the Bond-w-*  
*man, and her son* ( i. e. The old Covenant )  
*for the son of the Bond-woman, shall not be*  
*heir with the son of the Free-woman.* The  
 Promise of the inheritance was unto *Isaac* the  
 true seed ( in whom is Typed out the substance,  
 or

or seed of Promise to come; the seed of the woman that was promised upon the *Fall*; the Restoration and life) and the promise indeed was but partly performed unto his natural seed, in their inheritance of the land of *Canaan*, which also prefigures the greater part yet to come; and which is the Essential, and true portion of the Promise (as we may say of it) Neither, is it really performed, save in the work of Reformation, expected in the world, and in the second coming of Christ, *wherein he will take unto him, or upon him the Government, and Kingdoms of the earth.* The Promise it self we have at large, as it is confirmed with an *Oath unto Abraham*, when he would have offered up *Isaac* in the 22. of *Genesis*: *By my self have I sworn, saith the Lord, That in blessing, I will bless thee, &c. AND THY SEED SHALL POSSESS THE GATE OF HIS ENEMIES.* This is with an *Oath*, to shew the immutability of it; and that we might have hope, and strong consolation in the Faith thereof, because God foresaw what would come unto the end of the world, and how strangely this thing would be opposed by Satan, and the world: The Kings of the earth, set their power, and counsel against this heresie, (as its named) and Satan is at work in every heart, to oppose himself to this truth, and to

Cloud

Cloud, and obscure the *beams of its Divine Light*; even when it comes forth most beautiful, in its proper season and time, adorned with Faith, Zeal, Perseverance, Authority, Knowledge, and Grace in the Assertors of it. To shew that Christ is meant in this Promise, we need say no more, then to use the words of *Paul*; *Now to Abraham, and his seed were the Promises made: he saith not, And to seeds, as of many, but as of ONE; And to thy seed, which is Christ, Gal. 3. 16.* And 'tis as evident, that *he shall possess the GATE* (i. e. the **STRENGTH, INHERITANCE, GOVERNMENT, and SPOILE** of his enemies: for we take it, those things are naturally, and properly understood in this similitude, or term, *God uses*) *of his enemies.* And that *he shall divide the portion with the GREAT, and the spoile with the STRONG: and break his enemies with a Rod of Iron, as David and Isaiah saith of him. (4.)* Now faithful *Abraham*, is become the *Father of all that believe in God* (whose **REST** in Jesus is called by the special Metaphor of **ABRAHAM'S BOSOME.**) *Paul, in his 3. & 4. Chapter to the Galatians; Know ye therefore, that they which are of Faith, the same are the Children of Abraham. Again, If ye are Christs, then are ye Abrahams seed, AND*  
**HEIRS**

**HEIRS ACCORDING TO THE PROMISE:** what Promise? *the Promise that he should be heir of the world.* Now then, the saints are heirs of the world: and we Brethren as Isaac was, are the Children of Promise. And if Children, then heirs of God, and **JOINT-HEIRS** with Christ: If so be that we suffer with him, that we may also be glorified together, Rom. 8. 17. So that (as the same Apostle tells the Corinthians) as we are partakers of the sufferings, so also of the Consolations. This is joyous to the Faith of Zion, in her suffering, and Travel-Pangs. O beloved! & lovely One! (thou that art all glorious within, arrayed with coverings of wrought gold) Rejoyce, inasmuch as ye are partakers of Christ's sufferings; That when his glory shall be revealed, ye may be glad also with exceeding joy, as Peter saith. Furthermore the Apostle argues, Rom. 9. In Isaac shall thy seed be called, that is, They which are the Children of the flesh, they are not the Children of God: but the Children of the Promise, are counted for the seed. And they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all Children. So that now the Promise to Abraham, and in him to Isaac, is not onely to Christ himself, but also unto the members of his Mystical Body: And by the Oath,



Oath, and Covenant-Promise, we are all interested with Christ ( as *joynt heirs* ) unto the **GATE** of our enemies. Indeed the thing is of great weight; neither would we be so bold, to use such plainness of speech, but for that our evidence is such, and may not be gain-said. Therefore Brethren, *Let us walk in the steps of that faith, of our Father Abraham.* ( 5. ) We are not herein without a sure Foundation for faith, and comfort : *This Promise is immutable, unchangeable, and was before the Law, established for an everlasting Covenant, confirmed by an Oath; wherein God was more abundantly willing, to shew unto the heirs of Promise, the immutability of his Counsel,* Heb. 6. Therefore it is of faith, that it might be by Grace : to the end the Promise might be sure to all the seed. Hence then, *The Covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul; that it should make the Promise of none effect :* Verily, all the transgression, and disobedience under the Law, did not, nor could not at all weaken, or lessen this Promise. But *wherefore then serveth the Law? doth it contradict the Promise of God? why was it added? the Law was added because of transgression; till the seed should come to whom the Promise was made :* But Christ is the

the seed : wherefore it serveth unto Christ, as a School-master, and we were shut up under it, until faith came. But now it continueth not longer, then until the coming of Christ in the flesh, to accomplish (partly) what was promised upon the Fall. (6.) God promised unto Abraham, saying, *In thee shall all nations be blessed. This was the gospel, that before the Law, was really* (though more darkly) *Preached unto Abraham* in this Prophe-tical promise. And the meaning is, *That God in times to come, would justifie the heathen through faith in Christ.* This, Paul saies, *The Scripture foresaw in that promise.* Gal. 3. But we take it, there may be also a further meaning in it, viz. That the nations of the earth, the earth, man, beasts, and plants, shall in their proper stations, be blessed in the Kingdom-state, and Government of Christ, **Abra-hams BLESSING AND SEED.**

Now moreover, *The Lord finding fault with them, because of the imperfection of the first Covenant* (according to Paul) saith by *Jeremiab.* in his 31. Chap. *Behold, the dayes come, when I will make a new Covenant with the house of Israel, and the house of Judah, not according to the Covenant that I made with their Fathers, in the day when I took them by the hand, to lead them out of the land of Egypt, which my Covenant, thy brakes,*  
al-

*although I was an husband unto them.* The Apostle argues from hence, *Heb. 8.* *If the first Covenant had been faultless then should no place have been found for the second.* But the first Covenant could not justify them with whom it was made, for it engendereth to bondage, as we have in part shewed. Again, *in that he said, A new Covenant, 'tis evident he hath made the first old. But that which decayeth, and waxeth old, is ready to vanish away;* There is therefore no place found for the first, after the second is established: hence we call it the **OLD-COVENANT.** And,

**I. The new Covenant is established and built upon BETTER PROMISES,** therefore it is called a better Covenant. All the Promises of the first or old Covenant, were with condition of performance of the Law, or works of Righteousness on the Creatures part. It was because hereof, when the seed of *Abraham* turned aside from following the Lord, and keeping his Statutes, that they were delivered into the hand of the spoiler, and went into Captivity. First, because of their idolatry, and sins, *all the land of Naphtali, was carried Captive into Assyria by Tiglab-Pilezer,* 2 Kings 15. *Then, all the ten Tribes that remained, was carried also away into Assyria, by Shalmaneser, and placed in Holoeth, and*

in *Habor*, by the river of *Gozan*, and in the Cities of the *Medes*. Chap. 17. The Lord was very angry with *Israel*, and removed them out of his sight; there was none left but the tribe of *Judah* onely. And the Lord rejected all the seed of *Israel*, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight, as he had said by all his servants, the Prophets. So was *Israel* carried away out of their own land, into *Assyria*, unto this day. They lost their inheritance, and the *Canaan* of Promise, and are hid in *Pilgrimage* even hitherto. Also, *Judah* kept not the Commandments of the Lord their God: but walked in the statutes of *Israel*, which they made. Therefore all *Judah*, the Princes and Nobles, and all the men of might, and all the Craftsmen, and all that were goodly, and strong, & all the treasures of the house of the Lord, and of the Kings house, and the vessels of gold, which *Solomon* had made in the Temple, and the pillars of brass, and the bases, and the brasen Sea, that was in the house of the Lord, were carried away, at the Captivity, and spoils of *Nebuchad-nezzar*, unto *Babylon*. And they burnt the Temple, the Kings house, and all the houses of *Jerusalem* (where Gods Name was) and every great mans house with fire; and they brake down

down the walls of Jerusalem round about, 2 Kin. 24. & 25. Chap. And again, after Christ, they were spoiled, destroyed, and scattered abroad in all nations unto this day. But now, the promises of the new Covenant are undoubtedly free, and full, without condition on the Creatres part; *are unchangeable, established with an Oath, are Yea, and Amen, in Christ Jesus.* All is (as we may say) on the part of the Lord: I AM hath said I WILL be your God, and ye SHALL be my People; I WILL put my Law in their inward parts, and write it in their hearts; They SHALL all know me, from the least of them, to the greatest of them; I WILL forgive their iniquity, and I WILL remember their sin no more: and where Remission of sin is, there is no more offering for sin, Heb. 10. And that the thing may be sure, he addeth; *If the Ordinances of heaven, the Sun, and the Moon the Stars depart from before him; and if the heaven above can be measured; and the foundations of the earth searched out beneath, Then shall Israel cease from being a nation before him, Jer. 31. Chap.* Therefore, as sure as this Covenant is true, and God is true, and as sure as there is Sun, and Moon, Captivity shall again restore, and Israel shall see the Light of the Gospel-Sun of Righteousness: for the Promises belong to all

all the seed, because the wall of partition is gone; and in him (that is, Christ) there is neither Jew, nor Gentile, Barbarian, Seythian, Bond nor Free, but he is *A L L*, and in *A E L*. Now, there is nothing here for a poor Creature to merit by works of Righteousness: *The Lord hath wrought all our works in us, and for us*, Isa. 26. God doth not alwayes look at those who make the greatest, and most publick profession, Nor at those that blow their Trumpet in the street; Neither at the strict Pharisee, that blesseth himself, in himself, and warmeth himself in the sparks of his own fire: *He that killeth an Ox, is as if he slew a man: and he that sacrifices a Lamb, as if he cut off a DOGS-NECK*: Our own Righteousness stinks in his Nostrils. *To this man will I look* (saith the Lord) *even to him that is poor, and of a contrite spirit, and trembleth at my Word*. Blessed is the Poor; but the Rich shall hardly enter, Isa. 66.

2. Christ is the Mediator of this Covenant: *And if any man sin, we have an advocate with the Father; he ever appeareth in the presence of God, to make intercession for us: he is entered once* (not by the blood of Goats, and Calves; but by his own blood, when, through the eternal spirit, he offered up himself) *into the holy place for us. By which blood* (the blood of the new Covenant) *as of a Lamb*

without blemish, and without spot, we are redeemed, and sprinkled from an evil Conscience ( so it speaketh better things then that of Abel, as every gracious Soul can blessedly experience ) and we are freely sanctified by the Spirit of his Grace. Then,

3. Our Calling, and Election; our Redemption, Sanctification, Assurance, and Peace, All our Gospel-Priviledges, and Enjoyments; Our Communion, and Fellowship with the Father, and with the Son, are in this Covenant: Therefore we say, the Covenant of **GRACE**, not of **WORKS**. In this Covenant ( through the blood of this Covenant ) we draw near, with a true heart, in full Assurance of Faith, having our hearts sprinkled from an evil-Conscience, through the **NEW, AND LIVING WAY**, and have boldness before his **THRONE**, to make our requests known by supplications, whereby we are led into a large place. Therefore, we poor and unworthy ones ( the least of the flock ) do most intirely ( with all the Generations of the just ) highly exalt, and magnify, the **FREE-GRACE** of God, our Lord; and reverence the Three that bear record in heaven, the Father, the Word, and the Spirit.

4. Lastly, **THE VISIBLE KINGDOM** of Christ ( as we have already briefly hinted ) is one main **BRANCH** of this



*The Covenant with Abram, &c.* 81

new Covenant. It's founded, and built upon an unchangeable, and immutable Rock: the Ground-work and bottom of it is laid in eternity, and in the very Essence of God. And the thing it self, both the Essential, and visible parts of it, is discovered, and confirmed, to be SURE, and DEEP; as we say, in the first Promise upon the *Fall*, *Gen. 3.* which we have already touched upon. Now, we are bold to say, We may better suppose, that the Ordinances of the day and night, may be changed, *Jer. 31.* That the seasons of the year (which God promised to continue, in the Creation-Covenant) shall now be no more; That the heavens and earth shall pass away; nay, that God is not true; Then, that any Plot in Hell, and Earth, shall prevaile against this Kingdom. The very DEPTH of Satan, and all his subtilty, and strongest temptations, and powers; all the Kings, and Counsels of the Earth; the wisdom of the wisest naturallists that live, set in opposition hereunto; and the power of the whole Earth, are nothing in the way of this Kingdom. The Foundation of it is deeper then Hell, and much higher then the Heavens. O vain Man! fall down; *put thy face in the dust; lest thou perish in the way, when his wrath is kindled, BUT A LITTLE.*

But we have been larger in this matter, then

we purposed, and therefore will now come to a conclusion of it: from what hath been already said, we learn;

I. There is but largely two manner of Dispensations from the *Fall*, which the seed of the woman, and Church of God, are at times (and in all times unto the end of time) exercised under; and the Ministration of the Spirit which is given, is like unto them. If the matter be observed, as we have searched it in, or through the veines of both, the thing is at once cleared: and what is the duty of Gods people in the Dispensation they are under; and what spirit is given unto them for their works sake. For it is required of Saints to be of a noble Spirit, either in doing, or suffering; and especially, when they are nearest, or most like unto the first estate of man in *Paradise*. The one is Passive, a Dispensation of suffering, and of continuance, and rejoycing therein; because of the spirit and frame that is given under that Dispensation, as we now said. The other is Active; a Dispensation of Restoration, and of victory over the seed of the Curse, because of the Spirit that is given in this Dispensation. The Active-Dispensation upon the Church (as we say of it) is the Door, and Gate-Way unto the center of all things, *i. e.* Christ in his Kingdom-Glory, and Power; unto Redemption; then the Glory we speak of in the thousand years. Upon the

*Fall,*

*Fall*, man was driven out, and was made partly like a beast, by how much, he lost his glory, and reason. This is not regained but in Christ, and so is onely peculiar unto the seed of Promise: for all others are shut out from his pure Light, and Life of Faith. And man shall not attain unto the **PARADISICALL** Dominion, and Glory; Or unto the estate of *Paradise*, so far as concerns the visible part of it, but in, and through this Dispensation. This doth not at all contradict what we have said in another case; that Saints that have died Martyrs, or that have other wayes rested in Jesus under the suffering-Dispensation, *shall attain unto the Resurrection of the just*, and the *Paradise*, and Kingdom of Christ, and therein of that Light, Dominion, and Glory: for the purpose, Man in the first *Paradise-state*, and Saints in the Kingdom of Christ, have really the same spirit (though in a greater measure and purity, or rather above measure) which is given forth under this Dispensation, and there is no Essential difference at all. Then it is evident, That, to put off our slavish-*Issachar*-spirit, and to put on this noble spirit, and excellent frame; this Ancient (we say Ancient, because man had it in the first of the Creation, and that spirit being lost in the Fall, gave way for yokes) **Active, Durable, Redemption-spirit**, is in a measure, to put off part of our undone estate: It is

by way of Essay unto the mark of our prize; so shall we put off yokes, and bonds. It is in vain for us to strive for deliverance, unless we are come unto this Dispensation; and as much our failing, if we neglect to go out in the spirit of it. We argue further; The reason why the Apostles, and Primitive-saints, were conformed in obedience to civil Powers; and *Paul* in his Epistles exhorts the Churches to be subject to Magistrates, is herein Fundamentally cleared: it was in the Dispensation of suffering they were under; wherein their work was clearly of a different nature from what Saints shall be exercised in, under the Active-Dispensation. So now, the contrary is as plain; this Dispensation clears, and indemnifies us, in our work of Redemption, and Restoration, which is really, and thoroughly, against the interest, and indeed the very being of civil-powers, as they are now constituted, and growing upon this bottom. For those commands (which were peculiar unto Saints in that Dispensation of suffering) are not binding at this time, if it be the time of the end: Again, every time has its appointed work; and there are promises, and commands, that are peculiar unto every work, and time. We must therefore learn the time, and the work of the time; Then the commands that belong to both: else we may be found Zealously opposing our selves, even to the very Counsel of God, whilst we

we think we have the Scripture on our side: how strange a thing would it be to think, God contradicts himself? Or that he gives some commands, which his people in ages to come (as if God was not infinite, to know from Eternity, what is unto the end of all things) must break for their works sake, which this opinion must necessarily imply. Now the result is, If we are come unto the Active-Dispensation, there are commands peculiar unto that, and specially binding at this time; and Saints are not limited unto those precepts which are strictly bound up unto another time, and Dispensation past. Nay moreover, If the two Dispensations were laid down, as they are contained in the Scriptures; and the question put, how doth the Scriptures agree with themselves? we humbly conceive, the matter would not otherwayes be cleared, then by the Order of Gods Purposes, and Works.

11. *Abraham* in leaving his own Country, & in redeeming his brother *Lot* & in the slaughter of the Kings; Then *Moses*, in slaying the Egyptians fourty years before the time of the promise, and afterwards in the land of *Midian*, then in his returning into *Egypt*, and in his mighty works there; Also, *Israel* in their coming out of *Egypt*; in the *Wilderness*; in their fighting against *Amalek*, and the Kings that opposed them; in their destroying the *Canaan-*

86 *under the Active-Dispensation.*

nites , and inhabitants of the Land ; and then, in their Government , and Possession of the Land of *Canaan* , and so long as they kept the Commandments of the Law of the Lord , was really under an Active-Dispensation , and their Spirits were answerable , as it was most signally , and eminently given unto *Joshua*. Else it had not been lawful for them to have opposed *Pharaoh* , robbed the *Egyptians* of their Jewels , and Treasure , hanged up Kings , set their feet upon their necks , and to have destroyed Nations not a few.

III. Now *Abraham*, *Isaac*, and *Jacob*, and their seed , first under an Active-Dispensation , then under suffering and bondage in *Egypt* , afterward *Moses* in bringing them out from thence , Then *Joshua* in giving them the Possession of *Canaan* , and in their Government , and Peace therein. Lastly , in their going out from thence into Captivity ; was a perfect , and compleat Figure , and Type , 1. Of what we had in *Paradise* before the Fall. 2. The grievous bondage , and suffering that followed upon the true Seed , all the time of the *Old-World*. 3. Of the Promised Restoration to come , and of Deliverance to the Gospel-Church. 4. Of the sufferings that follow upon the *Gentiles* after Christ, Our work is to make things as plain

as we can, for indeed we are but poor Stammerers: therefore, Let us here a little call to minde, what we have already hinted before. Although, after the Curse came in, God Promised Restoration, yet all the time of the *Old-World*, wickedness prevailed, the Curse reigned, the true seed almost ceased, and there was of long time a death upon the whole. So again, in the Type of the *New-World*, the Promises, and Covenant was made with *Abraham*, and his seed: Yet himself, was but a sojourner in *Canaan*: *Then Jacob, the heir with him of the same Promise*, was forced to fly from the face of his Brother; So *Joseph* his Son, was hated of his Brethren, and sold into *Egypt* for a Slave, where *Israel* was afflicted, and a stranger, until God gave another manner of Spirit then they had at first. Also, though Christ at his death broke the Serpents head, fulfilled the Promise, and accomplish'd the work: Nevertheless, there followeth a time of hard bondage, wherein his are Massacred, Murdered, and afflicted, under a suffering Dispensation, for a long and heavy time; first under the *Dragon*, or *Heathen Roman-Emperors*, then under the *Beast*, and his *false-Prophet*: And this time, and Dispensation continueth until now. Now let it be noted, That as the  
work



works will not be Universal at first; So neither is the Dispensation which begins Deliverance, nor yet the light, or spirit of it. But as *Moses* was rejected of his Brethren, so may it be now. And it may be expected, That whilst the work is on foot in one Nation, and Deliverance a dawning there, Saints may be in grievous sufferings and under the Clouds of Persecution (opposed to the morning light) in other more remote places.

IIII. Lastly, *Moses* (by whom came the Law) could not bring the seed of *Abraham* to the inheritance of Promise, or *Canaan of Rest*; the furthest he could go, was to have a sight of it; So the Law witnesseth Christ in Types, Shadows, and Figures. But *Joshua* (to Type out one to come, *i. e.* Christ) must be raised up, and anointed, to finish, and make up the Dispensation. So the Law, and legal spirit, cannot bring us unto Christ; nor the suffering spirit, and Dispensation, unto his *Restoration, and Rest*. But now hath Christ (by whom came Grace, and Truth) once in the end of the world, offered up himself; disannulled the Commandment going before, for the weakness, and unprofitableness thereof; and is become the Captain of our Salvation. Now therefore, it is yet further manifest, That the same spirit

spirit of courage that was commanded so often,  
and given unto *Joshua* for his work, must now  
be given unto the Saints ( in the measure of the  
later dayes ) before we can enter into our  
visible Rest, or to be delivered, *Josh. I.*  
*Chap.*

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CHAP.

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## CHAP. II.

*Wherein is shewed, that we are under the Active-Dispensation.*

**T**HE next thing we are to go upon (according to our method) is to bring the matter, as we have gone through it, in a line of history, and argument, down to our time, and purpose; and to make some application to the Saints.

*The Question is propounded, Whether we are yet come unto the Active-Dispensation, preceding Deliverance.*

Before we fall directly upon the thing, it will be seasonable here to minde what we have hinted before, for a general rule, in order to the right understanding of the Premises; and for a help to thy judgment, wherein we shall be wanting: *We cannot have a clear judgment, and insight, into our present duty and work, if we misplace (as we are apt to do) the Prophecies, Promises, or precepts of the Scriptures.* Let the time therefore of every purpose be sought out (we speak not strictly of the individual, &c set time, but largely of seasons) and

and the things that belong to that time: Hereby, 1. we shall discern the harmony, and oneness of the Scriptures, as they respect the two Dispensations, and the things that belong to both. 2. *So shall we have light in our Dwellings, to know what Israel ought to do*, and wherein we may serve God acceptably in our *Generation*, whilst thick-darkness covers all *Egypt*.

Now, we are not left without a teaching example, which serveth well unto our times, and works, in the Dispensation *Abraham. Moses, and Israel* was under; which we have proved to be an Active-Dispensation, and a Type of the great deliverance, and *Restoration*, to come unto the whole Israel of God, and seed of Promise, in the times, which are more eminently, and visibly, *the day of Christs power*. Our work shall therefore be (as the most gracious Lord, shall help in knowledge, and utterance) a little to look into (by way of Essay, tending to resolve the present inquiry) the Commands which were given forth, and took place in their times; their duty, and the nature of their work under that Dispensation; and the devices, and temptations of Satan, wherein he opposed himself to the designe of God, which was then to take place: and therewith to compare our present time, in the appearance, and spirit of it. Were this thoroughly perform-

## 92 Of Abraham, and Moses.

ed, as we could wish (not that our ability is such; but whilst others far more able, and learned in the Mysteries of Christ, are silent; we reckon it our duty, according to what we have received, to bear a further witness unto the truth: hoping (above any other thing) the same may be acceptable unto God, and his people, whom we desire singly to serve) we doubt not, but therein some light would break forth; 1. To discern something more of the depth, and method of Satan. 2. Enabling us, to make a clear Judgment, whether we are under the Active-Dispensation.

We have a choyce example in faithful *Abraham*: at the word of the Lord, *He forsook his own Country, and his fathers house, that he might follow the Lord thoroughly in his Generation*; who therefore *blessed him in all things, and was with him in all that he did*. Secondly, he refused to enrich himself by the spoile of his enemies, the Kings. If any undertake a work of this nature, for any ends, wherein, self, honour, the world, or gain is but mixed, *the fire will try them*, and the day will make them manifest. If the men of our times had but followed this self-denying lesson in *Abraham*, their temptations and snares had not been so great, as at this day. Then *Moses refused to be called the son of Pha-*

*Pharaohs Daughter, forsook Egypt, though he was learned in all the wisdom thereof, and esteemed the reproach of Christ greater riches then the treasures in Egypt.* These examples do naturally fall in with our Dispensation, and are well suited unto us. Is there any man that's noble, rich, mighty, or wise, that will serve God in this Generation? Let him deny himself of these, and God will give him the *Paradise-Wisdom* from above, and riches, and honour in this work: *For Godliness is profitable unto all things, having the Promise of this life, and that which is to come.* And *Joseph was blessed with the blessings of heaven above, blessings of the deep that lyeth under blessings of the breasts and of the womb.* Yea, *the blessings of his Father, prevailed above the blessings of his Progenitors.* If we are come unto the Active-Dispensation, we must find this noble spirit among the Saints; this publick Generation-spirit. It is true, all along under the suffering-Dispensation, this has been a special duty upon Saints, to deny themselves, that their Communion and fellowship *with the Father* might be intire. But here we are to put a distinction; It is now required in Saints, not onely, for their private comfort, and joynt-Communion, but for a more general, and publick end, and good; for a witness against all the Generations of care-  
less

94 *The Commands unto Israel.*

less ones, that regard not *the Operation of his hands*. For the work of their age, which respects the state of the whole Church, by how much it is near unto the second appearance of our Saviour, and hope; This is the harder part.

The great Covenant-Promise unto *Israel*, was the inheritance of *Canaan*; where the *Amorites* inhabited, when the measure of their sin was filled up. And the great duty, and work that was upon them, in their coming up from *Egypt*, unto that land, and in their possession of it, was to war against those nations, dispossess, and drive them out, and to consume, and destroy them utterly, without letting their eye spare, or pity. In this throw work they most strictly commanded, to observe, and keep, the separation which was begun, in their father *Abraham*, intire in all their Generations; that they might be a peculiar people unto God: Unto these things the Scriptures of the Law give a large witness. *Thou shalt make no Covenant with them, nor with their gods; They shall not dwell in thy Land; lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee. But ye shall destroy their Alters, break their Images, Cut down, and burn their groves with fire; Ye shall utterly destroy, all the places wherein the nations, whom*



whom ye shall possesse, served their Gods, brake their Pillars, hew down the Graven Images of their Gods, and destroy the Names of them out of that place. Ye shall worship no other God: for the Lord whose Name is jealous, is a jealous God. Neither shalt thou make Marriages with them: Thy daughter thou shalt not give unto his son; nor his daughter shalt thou take unto thy son. So that they were not to touch with them either in Civils or Spirituals. Nevertheless, Israel hearkened not unto the voyce of the Lord, to obey his commands: They did the work of the Lord negligently; And (through the temptation of Satan that attended their Dispensation) they complied with the people of the Land; made a Covenant with them; forsook the Lord their God, and did evil in his sight; Served Baalam and Ashtaroth, and the Gods of the nations, and Bowed down themselves unto them; joyned in marriage with the people God had commanded them to destroy, and provoked the Lord to anger. Therefore now the curse prevails against them, as the fruit of their sin, which was very grievous. And henceforth, The Lord would not drive out before them, the nations which Joshua left, when he dyed; But they remained as thorns in their sides, and their gods became a snare unto them. Now these are the nations which

96 *The bitter fruit of their Disobedience.*

*the Lord left to prove Israel; five Lords of the Philistines, and all the Canaanites, and the Zidonians, and the Hivites that dwell in Mount - Lebanon, from Mount - Baal-hermon, unto the entering in of Hamath. What a sore and heavy judgment this proved unto Israel in after-Generations, is sufficiently known.*

2. *The Anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could no longer stand before them, So mightily had their sin weakened their hands. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as he had sworn unto them: and they were greatly distressed; Judg. 1. and 2. Chap. Sin, and Transgression is the open Gapp, for all manner of plagues, and judgments. When Satan has allured a people unto sin through his temptations, then are they in his snare, and in themselves disabled in their work; which is still the designe of Satan, especially when such a work goes nearest unto his interest, in the world of unbelievers, as the work of this blessed dispensation did most perfectly. Nevertheless, his love is not yet turned into the bitterness of judgment; But the gracious Lord,*  
*with*

*The bitter fruit of their Disobedience. 97*

*with whom there is mercy that he may be feared, Raised them up deliverers, and judges, which saved them from the hand of them that spoyled them. The Lord was with the judges, and gave unto them of his Spirit (the spirit of deliverance, suitable unto their Dispensation) therefore was Israel saved, for it repented the Lord, because of their groanings, by reason of them that oppressed them, and vexed them. Yet, because of the curse, and the snare that was laid for them, to try them, in their disobedience unto those commands, which so necessarily related unto their ministration; They would not hearken unto their judges, but went a whoring after other gods: they turned quickly out of the way which their fathers walked in, they knew not the Lord, they corrupted themselves more then their fathers, they ceased not from their own doings, nor from their stubborn way, and they transgressed the covenant. Hence, the very foundation of their promises is gone, and lost in their grievous rebellion, and strange wayes: and they might all have perished, had not grace interposed; had not mercy triumphed above justice; and had not God been merciful to their sin (their publick, national, crying sin) and healed their back-slidings. At least, they might have lost their Dispensation (which Satan designs to put out,*

in the light, and spirit of it.) And the curse might have prevailed as upon the *old World* : so they might have still been held (as in the suffering Dispensation) in grievous bondage and servitude ; and the seed of the curse might have continually had the rule and dominion over them ; have taken their Laws from them, and marred their government and order. But God afflicts them in measure ; for his covenants, and mercies sake : first, *he sold them into the hand of Cushan-Rishathaim, king of Mesopotamia ; and they served him eight years. And when they cryed unto the Lord, he raised them up a deliverer, Othniel the son of Kenaz, Caleb's youngest brother. And the spirit came upon him, and he judged Israel, and went out to warr, and saved Israel, and the land had rest forty years. But they yet sinned both against light and love, and choysed mercies : Therefore the Lord strengthened Eglon the king of Moab against Israel, and he smote them, and possessed the city of Palm-Trees, and they served him eighteen years. Had they been perfect in the work of their generation, and had they obeyed the commands of the Lord, the world could not have prevailed against them in that dispensation. But they did evil, yet the Lord again raises up another deliverer. Ehud the son of Gera a Ben-*  
*ja-*

jamite, he slew Eglon, and warred against Moab, and overcame them, and Israel had rest fourscore years, Judg. 3. Chap. When he was dead, Israel yet sinned: Therefore the third time, the Lord sold them into the hand of Jabin king of Canaan, who reigned in Hazor: he had nine hundred Charrets of iron: and he mightily oppressed Israel twenty years. But they cryed unto the Lord, and he was againe intreated, because his mercy endureth for ever: And he raised up Deliverers for them, Deborah the Prophetesse, and Barak the son of Abinoam, by whom the Lord wrought a great salvation in that day. The Lord discomfited Sisera the Captain of Jabin's host, all his Iron-Charrets, and his whole host, with the edg of the sword, and they all fell, that not a man was left. So the hand of Israel prevailed, untill they had destroyed Jabin king of Canaan, Judg. 4. Chap.

No: withstanding, they sinned again unto their hurt: O rebellious and hard hearted children! are ye not yet melted down into unfained obedience for all this? And the Lord delivered them into the hand of Midian, who prevailed against Israel seven years. They caused Israel almost to deny their dispensation, and to hide themselves in holes, and caves in the rocks, and mountaines: and when

*Israel had sown they came up, and destroyed the increase of the earth, and left no sustenance for Israel, neither sheep, nor ox, nor ass: they came up into the land without number to destroy it, and Israel was greatly impoverished because of them. Then they again cry unto the Lord in their need, who is onely able to save, and whom they forgot in their prosperitie. (Health, strength, riches, honour, pleasure, sweet enjoyments, are estranged from the way of God, where the heart is wedded unto them; they cause the poor empty creature to forget God; they will not heare untill the estray comes to be under the hand of deep affliction, sometimes of burning displeasure, of wrath, and judgment.) And the Lord raised up a Saviour, Gideon the son of Joash, in an extraordinary manner, with sure tokens of Deliverance: and verily we may say of him, his work was more marvellous, in the beginning, and progresse of it, then of many of the Judges. And Midian was subdued before Israel, that they lifted up their heads no more, and the Land had rest forty years, Judg. 6. 7. and 8. Chap. Thus Jehovah, the Lord, caused his mercy to abound above their sin, in giving them rest, more then the years of their trouble, It came to passe, when Gideon was dead, Israel turned again, and made Baal-Berith their God.*

God, and remembered not the God who had delivered them out of the hands of all their enemies now on every side: they served the gods of Zidon, Syria, Moab, Ammon, and of the Philistines, dumb idols, stocks and stones, such was their blindness of mind. Therefore the Lord now sold them into the hand of the Philistines, and the children of Ammon (If Gods own people sin, he will prepare a scourge for them; if the righteous man forsake his way, God will stir up enemies unto him. Solomon had neither adversary, nor evil occurrent, until he loved strange women, and served the idols; but then he had both.) and they vexed, and oppressed them sore eighteen years. Then they cried, and confessed their sin. But now the Lord is sore grieved with their provocations, and his soule Loathes their iniquities: wherefore he saith, *I have delivered you, yet ye have forsaken me, and served other Gods: Therefore I will deliver you no more; go, and cry unto the gods which ye have chosen, let them deliver you, in the time of your tribulation.* But they put away the strange Gods from among them, and the Lord was intreated of them. And he delivered them by the hand of Jephthah the Gileadite, who smote the children of Ammon with a very great slaughter, and subdued them before Israel.



*Judg. 10. and 11. Chap.* But alas, surely their hearts are hardened, and they yet forget their mercies, and sin against the Lord their God: Therefore they are *delivered into the hand of the Philistines forty years, who are now become Lords over them*, From this sore judgment, *Sampson, a Nazarite unto God*, or a man of the vowe, dedicated to the service of his God, is borne, to begin a deliverance for Israel. *Judg. 13. 14 15. 16. Chap.*

The breach of Gods command, and the half-doing, or neglecting of our Generation-work, and sinning against light and mercie, leaves us open and naked to a common-enemie, weakens our hands exceedingly; causes God to shut his Eares and **LOVE - GATES** against us, at least for a time: for, as Generation-work is of greatest weight; especially now it so universally respects whole Zion, and carries in the womb of it a thorough deliverance for all; and is no lesse then the faith of thousands; and as Gods designe therein is. alwayes greatest, deepest, most general and wonderful, so a wilful neglect therein, is a peoples greatest sin, and gives Satan the greatest advantage against the whole. Also, the temptations of Satan is strongest and deepest against that, and it is most likely for us to miscarry therein, where there is not a very strict watch over our own hearts. If he can but cause us

to take up any thing else, that may have a shew in it of greatest holyness, faith, love, sobriety, self-denial; or to press any other grace, duty, work, that does but crosse, or come short of the present work; or yet to be so narrow, and private-spirited, as onely to minde what is of use, for experience, and comfort unto our inward man, and to think all others out of the way, that run not with us in the same line, so to be judging, and censuring our Brethren, *that waite for the HOPE of Israel*, as rash, foolish, and heady; Satan well knows, that hereby we shall grieve the spirit in our fellow-members, be a stumbling-block, and an offence to many, and cast a cloud upon the faith, love, mourning-spirit, and hopes of the Saints: and *hope deferred* (as the wise man saith) *maketh the heart sick*: how much more then, when it seems to be cut off? Verily, we have sometimes thought (we should gladly acknowledg it, if our judgments be amisse; yea, it would be joy to us to see another manner of spirit) that when some have been pressing love upon their Brethren, there has been at home, really, most want of love unto the present work, wherein we might serve God acceptably. Brethren, our Exhortation is, that we be all jealous, lest we serve any designe of Satan.

In these notable and singular examples of the  
Judges,

Judges, which we have but mentioned, we have the very spirit and work of the **Active-Dispensation**, without doubt or cloud cleared: They were raised up at such a time, when Israel was very low, and had no way, or means of Deliverance left: And having received the spirit of their dispensation (which was their anoyating and principal, sometimes their onely call,) they immediately went about their work, which was, to subdue those that kept Israel in bondage, and oppressed them. This was managed, and carried on, by outward meanes, through this spirit, in an ordinary way, according to right reason, and judgment. And how successful they were therein, hath already appeared. Now, if we are under the **Active-Dispensation**, there must needs be a people of the same spirit, who will account it no lesse then their duty, to be laying out themselves to the utmost, in a way of **DOEING**, according to the light, and spirit the Father hath given unto them.

And since we have mentioned the designe of Satan, It will not be amisse here to speak something more of it, as we find him opposing this dispensation in Israel, which may be usefull for our time; and knowing his snare, we may the better be helped to avoyd it. First, the great designe of Satan, is to present the deliverance before it come: his work is to hinder the  
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dispensation before it be set on foot, or to stifle it in the wombe, when it is even come unto the birth. In the publick type of *Israels deliverance from Egypt*, he hath his devices which serveth hereunto.

1. Immediately before the deliverance, as knowing the time to be neare, and perceiving the spirit that was given unto *Moses*; he rages mightily, and *increases the Burthens of the people*, whereby their case seems unto them to be very evil and hard, and much unlike the time of promise. If the saints will cry and strive for deliverance, let them look for bonds, and yokes for a time. How has those we call Rulers and Law-makers, been of late *dealing wisely* (as they think) with this unruly principle? This was so effectual in that time, that Satan got a double advantage by it;

1. Not onely the Officers, but the people of Israel, are now set against *Moses* their deliverer, whom, at the first *they belisved, and they bowed their heads, and worshipped, because of the message of kindness* and visitation. God had sent by him, with *Love-tokens*, unto his chosen, *Exod. 4.* Yet now their joy, and hope is turned into bitterness: and they represent their grievous condition (as we before touched) unto *Moses*, as the fruit of his message unto *Pharaoh*, and are thereupon come so high, as an appeale against him; this  
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s his reward from them for his faithfulness. *Why hast thou done thus?* by thy forwardness and rashness, thou hast brought us into a worse condition then we were in before; thou hast now *made us to be abhorred in the eyes of Pharaoh, and his servants*; It had been better we had waited longer: surely, if this had been the time, then had we prospered in the work; this had not come unto us. Let not the Saints think it strange, if our present condition be like unto theirs.

2. *Moses* himself, the Saviour, and instrument of Deliverance, is very much discouraged, and weakened in the work. Thus a cloud is brought upon the work, and the darkness is thicker then the evening; thus far opposition prevails against this spirit and dispensation. How some have weakened the hands of their Brethren, discouraged their faith, and cast a stumbling-block in the way, by suddaine, and unadvised judgment, is best known to them that have felt the burthen, and sorrow of it, *Exod. 5. Chap.*

2. The heart of the whole people is altogether deadened and cast down beyond hope, insomuch that now their eares seems to be shut against such a Gospel or Doctrine. It is said, *Oppression makes a wise man mad*; and indeed they were so tyred, and worne out, even but a little before their redemption, that  
they

they were in a very strange manner cast down; surely we may say, below the spirit of man. The Dispensation was so strange and unexpected, that they seemed as men that had lost the use of their senses. *The Lord said, I will bring you out from the Burthens of the Egyptians, and give you the Land I swore unto your fathers: And Moses spake so unto the children of Israel: But they hearkened not unto Moses for anguish of spirit, and for cruel bondage.* Indeed you have oft come with this message, but we are weary with hearing of it: *Surely all men are lyars?* Shall it ever be according to your word? *And Moses was again discouraged to go in unto Pharaoh, because Israel had not hearkened unto him, Exod. 6. Chap.*

3. To shew that *Moses* had not the Spirit of God, but was acted in, or by his own spirit, and that his work was not of God; Satan had his servants, *the Sorcerers and Magicians*, that could shew signes and wonders, and go as far as *Moses* for a time. This was effectual to harden the heart of *Pharaoh*, and to strengthen his hand against *Israel*, *Exod. 7. and 8. Chap.* Satan hath made much use of temptations of this nature in our time, whereby many have been hardened in their way. But, as then, we are assuredly perswaded, that all false spirits (for this is a time wherein *God is weigh-*

*weighing, and trying of Spirits.*) shall be discerned, and the work will grow to such a height of spirit and power, that they shall not stand before *Moses* (*Exod. 9. Chap.*) with whom, there was found such a noble spirit in his day, that nothing would satisfie him, below the perfect accomplishment of the work: *He would not leave a hoof behind him in Egypt, Exod. 10. Chap.* Secondly, if he fails herein, then his next designe is to hinder the work, or put a stop unto it when it is begun;

(1.) By provocations, sins, and failings in the people, or instrument: *Achans* sin hindered the work for a time; and *Israels* rebellion, after they were come out of *Egypt*, in the *Wilderness*, put a stop unto it for fourty years, and shut out that generation from the promise, though they had seen and known the wonderful works of God. Although our sins cannot hinder the work beyond Gods purpose, because *Christ will come over all mountaines*; yet may they hinder us in that work. Satan envies every heavenly enjoyment in poor soules, and Gods light and glory in the world.

(2.) By great oppositions from without: worke of this nature is most raged against by Satan, and his instruments: yee may be as holy as you will, say some, but meddle not with things too high and wonderful for you. *Israel*



was sometimes brought into very great hardships and straits, as when *Pharaoh*, and his host pursued after, and overtook them at the Red Sea, when they said, *They are intangled, let us pursue*: So when *Amalek* fought against them, and smote some of them.

(3.) By seeming impossibilities, and unheard-of difficulties he puts upon the work, as they appeare unto the creature, whilst they consider not, there is nothing impossible with the Almighty Creator, in whose hand is the breath of the greatest Gyants, and proudest, aspiring spirits: The strange report which was brought of the Land of Promise, *A Land that eateth up the inhabitants thereof; and of the people of that Land, the children of Anak, in whose sight we were as Grasshoppers, and in our own eyes too; the high walls, strong towers, great garisons, iron charretts*, even turned the heart of Israel to Egypt again: whereby they greatly provoked the Lord.

(4.) At the same time he tempts to feare, and slavish cowardize; so unbelief prevailed; and they had hard thoughts of God, and the work: this took effectually upon Israel; *wherefore hath the Lord brought us to this Land to fall by the sword, that our wives and our children should be a prey?* If God had purposed to have given us deliverance, why do all these

all these difficulties now meet us in the face ? *were it not better for us to returne into Egypt ?* And afterwards the very same temptation prevailed against two and twenty thousand of *Gideons Army*, at one time.

(5.) He puts on some of his own servants, to be forward in the work, most commonly as instruments in the principal part (as his Agents want not Policy, if hell can furnish them; nor art in the forme of Religion, if Satan be transformed into an Angel of light.) who suddenly are found, in time of need, and extremitie, to be rotten Pillars, and so what was on their shoulders falls, as to Man: A people is weake and feeble, by how much any treacherous spirits is mixed with them. Some prove false and treacherous in times of saddest condition; *The Princes of Succoth* laughed *Gideon* to scorne, and refused him bread when he was faint, but they went not unpunished. It is *Sathans Method* to mix his seed with Gods instrument: *with Israel came up a mixed multitude from Egypt*; and he has some that will venter, and go far in the work, as we see in their examples. In *Gideons Army* (so we are not about to condemne all that went back of Guilt; but as falling under his temptations) all went not back for feare; There are degrees in the nature of tryals and temptations; some were stout, bold, resolute, to stand to the work

work when others went back, and yet are not of Gods choyse, but returne when they come to a further tryal. How deep are the wiles of the diuel? was not this enough to have made *Gideons* heart to sink, to see at first an Army of thirty two thousand, and now but three hundred? It is now become an ordinary principle of Policie; *If thou wouldest weaken thine enemy, get within him, into his secrets, counsel, bosome, affaires.* It must needs much weaken the super-structure of the building (though the foundation be good and sound) when some of the principal timber is rotten.

(6.) Satan is not without a very artificial, unquestionable cover for thee, if thou wilt not go thorough in the work: *O spare the best!* The heart of man is abundantly apt to cleave to those things that are comely, excellent, desirable: in keeping a place, we may doe good unto the poor people of God; relieve the persecuted saints: to doe good service, *be it by doing evill that good may come*, is a principle received in many blind minds; but he that's out of the way, is out of the work, be he what he will; *with these fat oxen, and choyse sheep we may sacrifice unto the Lord our God*; If we have much of the world, we are more able to serve the work, (for the work of this dispensation requires it; and true, if a

noble man, a rich man, a wise man, a valiant man, is chosen, approved and spirited, he is a worthie instrument.) and in a capacity to waite for it, tarry as long as it will; whilst others, (simple and meane) are subject to temptations, that accompany poverty. Remember what good *Samuel* said unto *Saul*, *Hath the Lord as great delight in burnt-offerings, and sacrifices, as in obeying his voyce? Behold, to obey is better then sacrifice: and to hearken then the fat of rams,* 1 Sam. 15. Chap. Art thou a sufferer? art thou wise? art thou rich? If God give not liberty, riches, estates and wisdom, neither will he give a heart to doe good therewith: thou must therefore *enter in*, if thou wilt at all come, at the voyce of his love, *by the true door*, and way: nothing will intice thee, allure thee, from thy self of sweet relations, world, cares, sensual enjoyments, but **LOVE**: O the grace, tenderness, conversation, simplicity, intire obedience, power, of **LOVE**! how strong is it? let all be done in Love, and the doer cannot loose his reward. Since the *Fall*, man is as a lump of clay, unlesse his heart be spiritually disposed, unto the heavenly, and more excellenent things. Our heart is enlarged; but we pray, that God will set it home in all sincere spirits: for the words of the creature are empty, without the operation of  
*the*

*the Spirit of POWER and LOVE.*

Satan may deceive us thorough the vanity of our hearts, but we cannot deceive God. If God could be deceived, and pleased with pretences, and professions of holy ends (as we may humbly say, and indeed beare with us.) we should have many more hypocrites then we have. God is very jealous of his name and glory, especially under this dispensation; said the *Prophet* unto the king of *Israel*, when he had overcome the king of *Syria*, and let him go, *Thus saith the Lord, Because thou hast let go out of thy hand, a man, who I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.* The Lord will not beare with any delay, or neglect, or slight performance of Generation-work, under this Dispensation. *Saul* was ejected the kingdom for his disobedience. We must not onely speak, but act for the truth; *with such sacrifices God is well pleased. He that will loose his life shall save it, and he that will save it shall loose it.*

(7.) Thou shalt not be without many opportunities, in the work of thy Generation, wherein thou mayst very handsomly, and fairly fall in, a little to serve thy self, and to get honour, greatness, riches, power; and thy naughty, and corrupt heart will tell thee, there is a providence, which calls thee now at such

a time so to doe: The inhabitants of the Land that remained, proved (as it was in judgment) a very grievous snare unto Israel, and an occasion, and continual opportunity unto sin, and breach of command, *Judg. 3. Chap. Achan* had not sinned, if he had wanted an opportunity; he said, *WHEN I SAW among the spoiles, a goodly Babylonish garment, and two hundred shekels of silver; and a wedge of gold, THEN I coveted them, and took them.* Also, *Gideon* had a fair opportunity, to have Monopoliz'd the Government unto himself: it was offer'd unto him by the people; he had their general consent; and one would think, at least he might have thought so, that it had been a very sufficient and lawfull call for him so to doe, having not at all sought for it under-hand; but he very worthily, and honourably left it at the right door, like a faithful steward, that hopeth for a reward to come. *Eve* saw that the forbidden fruit was good for food, pleasant to the eyes, and a tree to be desired to make one wise: *THEN* she took, and ate. The Fall came in through very faire opportunity. We are apt to think, that many of the men of our time, especially of our Army-men, that have been caught in this snare, did not at first purpose to do, as they have now done: neither had they so foully faln, or sinned, if they had

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wanted opportunity. It may be truly said in them, that ease is the mother of vice, and urse of corruption. Since they have left off the work, been at ease, and lived deliciously, they have sinned presumptuously above measure. Brethren,

1. Let us watch over our own hearts : O, how vaine and deceitful is the heart ! what an evil nature is there in us all ? how may *the first* be last ?

2. Take heed of ease and pleasure ; this is a good caution for those that begin to be weary. *David* (even righteous *David*) carried at his own house, or palace in Jerusalem, when his Brethren was in the field : and as he was at ease, *walking upon the roof of the kings house, he espied Uriahs wife, and saw that she was beaunifful to look upon, and he sinned presumptuously.*

3. Learne to reject Satans profers, and shun opportunities of sin, especially in the work of our Generation.

(8.) Lastly, Satan has a grand Designe under the Active-Dispensation, if it be possible to put the Government out of the right Channel : Of this we have a notable example in *Abimelech* the son of *Gideons* Concubine ; after his father was dead, he by craft got the Government, administred it wickedly, and slue his Brethren, *Judg. 9. and 10. Chap.*



This is the mark that Satan shoots at, and indeed herein he prevailed; *But God remembred the wickedness of Abimelech, and all the evil of the Men of Shechem: And he destroyed him after three years, and brought the curse of Jotham the son of Gideon, that only remained of threescore and ten, upon the Men of his city.* So the Government again returned, unto the right order and dispensation, *Judg. 10. Chap.* We see the way, and work of Satan; Nevertheless, it is the joy of the just, that he shall not prevaile against the purpose of God, *Neither tempt us above what Christ will help us to beare, and that those that are approved shall be made manifest.*

We are constrained in our *Love-travels*, because it is but *even the day of our Espousals, and Virgin-affections*, so that we are sick of *Love*, to cry unto him whom our soule loveth, that the precious Saviour will come ere we faint, and give unto us his Loves: *O let thy left arm be under us, and thy right arm embrace us! Many waters cannot quench Love, neither can the floods drown it.* Again, we are at sometimes in bitter pangs, and grievous to be borne, *for Zions sake*, so that we are constrained to poure out our complaint: *O Lord, how long, ere we shall bring our sheaves with us? How long ere the tears*  
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of the fatherless, and widow, the groanings of the poor, the sighing of the prisoners, the cry of the oppressed, the thirstings of the faint, and the breakings of our heart, be turned into joy and gladness? Surely, unless thou hadst been our *hope*, *we had fainted*: O let us lean upon thee! *Tarry not long, but arise, and have mercy upon Zion, doe good in thy good pleasure unto her: Build thou the walls of Jerusalem!* But we will return unto our former matter; pardon us herein, and look upon us as poor children.

For application; If we are come unto the **A**ctive-Dispensation (as our Judgment is,) our **W**ork is of the same nature as was Israel's, of which we have given a hint, so far as we have touched the example. And first: if it be verily as we say, we shall know it by this, Satan will not now tempt the Saints so much to the breach of those duties, which are common unto all Saints as commanded under the suffering-state, as he will of those special unto the enlightened ones in the work of their Generation, under the latter Dispensation: The bolts of his strong temptations are mostly shot at the present truth. Satan is now opposing himself under some notable appearance, and he wants not Scripture for his plea: he is well skil'd in the letter of the word, whereby he sometimes seems to put the weak unto a retreat. No

outward profane enemy is now of use unto him herein; he is using some that are skilful in the most refined formes of Religion, to presse contrary graces and duties at this time, for courage and activeness, *Patience, meekness, long-suffering, gentleness*, which are proper unto Saints in the Dispensation of suffering, and in their own cause, as we may comparatively say of it; and not primarily in a cause wherein the jealous name of the Lord, and interest of his deare Son in the world, is more immediately concerned, and must take place, and which saints are called in his name and spirit, actively to contend for. Howbeit, you must remember the Law, *Thou shalt not kill: he that spillet mans blood, by man shall his blood be shed: he that taketh the sword shall perish with the sword: become all to all, that you may gaine some*: Had Israel but used a little moderation and patience. they might possibly have gained many of the people of the Land, and that would have been more acceptable: *do good unto all: love your enemies: follow peace with all men: Remember Christs Word. Learn of me. I am meek: The humble he will teach his way: The meek shall inherit the earth; Let us therefore deny our selves.* Should these duties take place, as Satan Designs, to put out those that are more natural unto his dispensation, they lead us

to breake many plaine, and undeniable commands. How miserably narrow are we in our light? what greater self-denial can there be in a Christian, then to follow God in a Dispensation, which so strictly crosses all interests of self, world, gaine, relations? Verily, our fleshly part hath sometimes murmured, that our light is such, and that we are come unto this day. These things are surely misapplied to our time, and carry in them a very sore and deep desigae of the old serpent. Therefore, according to our first rule, let us hearken unto the commands, which are from the **THRONE**, peculiar unto the Active-Dispensation.

2. His temptations go to the very root, and being of the thing, yet with abundance of love, religion, and shew of grace: who more for the kingdome of Christ then he? But alas, it's in the heart, look at home; it sutes not the nature of saints to be looking after great things here. When Christ (from whom the Active-Dispensation, which *Israel* had hitherto been under, from *Egypt*, is changed into a Dispensation of suffering) came to suffer, and set up his *Kingdome of Grace* in the heart, then the *Disciples* looked for an outward glory and restoration of the kingdome of *Israel*, and a deliverance from the yolk of *Romes* heathen Emperors. Even so now on the contrary, when  
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Christ will indeed break all outward yokes, then Satan opposes suffering of persecution, as an inseparable companion to the harmless, and true feed, and the inward grace, and spiritual kingdome thereunto. Observe it, Satan knowes the natural disposition of every man, and the growth, and light of every Christian, and he snits his temptations thereunto, as a skilful destroyer. Let every one make use of this unto himself, least we enlarge too far. And take heed that Satan choaks not the wells mouth, with his earth: The spirit of this dispensation will spring up unto a perfect day; but Satan is now indeavouring, to cloud it in the spirits of the saints, and under no meane appearance. *Spring up, O Well; Sing ye unto it. Numb. 21. Chap.*

But seeing this example of Israel is so fully referred unto its proper fountaine, we will proceed a little further unto that, which remaines of it, wherein we have the lustre, and perfection of that Dispensation.

**THE GOVERNMENT** of *Israel* in *Canaan*, under the Active-Dispensation was two-fold:

1. In the way of a **COMMON-WEALTH**, as it was admistrred by the *Judges*.

2. By the kings; of whom *David* and *Solomon* was most clearly, in their Persons, Govern-

vernment, and two-fold work, a type of the kingdome of Christ. Now, these together, make up a cleare, distinguishing and full type, and real representation, of the Active-Dispensation in the end of time; of the restoration to come; And of the kingdome of Christ, as it is distributed, and divided into two general parts.

1. *The kingdome of the stone, or fifth Monarchy*: wherein the Government is administered by the Saints, in the way of a *Common-wealth*. *I will restore thy Judges as at the first, and thy Counsellors as at the beginning. Saints shall be eminent in this ministration, for wisdom, right reason, sound judgment, successful victory, because of the spirit that shall come down from above, in showers of greatest blessings.*

2. *The Kingdome of the mountains* or personal reigne: wherein judgment is the joynt-act of Christ, and his royal *Princes and Priests*.

Of the first, our work has hitherto been to be speaking; and for our testimony thereunto we now wear *this chaine*. Of the second, we have in our last Chapter, given some glimpses as we may. The work of the judges we have already spoken to; but they reached not, neither brought *Israel* unto a perfect state of freedome, because of the inhabitants of the Land that remained unsubjected;  
for

for the *Philistines* prevailed after the time of *Sampson* (who was not long before the kings,) and in the dayes of *Saul*, and even unto the time of *Dauids Government*, for a token against *Israels* sin in asking a king, for that no one is to be exalted as head of the whole but *Christ*: The *Judges* and *Princes* of his people, *must cast their Crownes before his feet*, he comes with his glory, and his majesty. But now in *David* and *Solomon*, we have the perfection of that Dispensation, and the renowned, happy estate of *Israel*: The work of *David* (in whom singly is represented our work, and what we hope for under the first administration of the kingdome.) we find mentioned, 2 Sam. 5. 8. 10. 21. and 22. Chap. He smote the *Philistines*, and subdued them: he smote *Moab*, and measured them with a line; so they became *Dauids* servants, and brought gifts: Also, he smote *Hadadezer* king of *Zobab*; he took from him a thousand Chariots, and seaven hundred Horsemen, and twenty thousand Footmen: and he houghed the Chariet-horses. And he slew of the *Syrians* twenty two thousand Men, and put garisons in *Syria* of *Damascus*, and they became his servants, and brought gifts. And the Lord preserved *David* whithersoever he went: and he took their spoyle, the shields of gold, and exceeding much brass, and he dedi-



dicated the silver, and the gold of all nations which he subdued, unto the Lord, and unto the work of the Lord, and unto the building of the Temple, that he might not oppress his Brethren, but might be as a Father unto Israel. This is a worthy and famous example, and binding (according to the Prophet) unto the Saints in the Active-Dispensation. He also put garrisons into all Edome, and they became his servants. He overcame the Ammonites; and all the kings that were servants to Hadadexer, were smitten before Israel, and they made peace with Israel, and served them. Thy enemies shall be at peace with thee: all nations shall be subdued before Israel, and become tributaries unto them: Let not the rebellious exalt themselves; rebuke the company of spearmen, the multitude of the buls, with the calves of the people, till every one submits himself with peices of silver. Thus David reigned over all Israel, and executed judgment and Justice unto all his people. And in that day he sang his Praises unto the Lord, that had delivered him from all his enemies round about. This was Davids work in his Generation: Albeit, he did not fully and perfectly accomplish the work. But come unto Solomon (in whom is prefigured, what we hope for in the perfection of the Restoration, as we shall

shall shew in our last part.) and it is finished, in him:

1. There was a perfect, and universal peace: upon all the people of the Land that were left to prove Israel, and upon their children, he levied a tribute of Bond-service, and they were ever after subject to Israel, 1 King. 9. Chap.

2. There was a constant course of Justice, running down in sweet and deep streames of judgment and mercy. So that the dispensation was not filled up but in them both. We hope there is plainness in this matter,

The whole is of this further use unto us; *The Saints shall be annoynted with a blessed spirit of deliverance in the Active-Dispensation: shall be blessed whithersoever they go; shall doe wonderfully against Christs enemies, and those that destroy the earth: shall binde the kings of the earth in chaines, and their nobles in fetters of iron: shall in all likelihood over-run the nations of Europe: Cause the laws of Christ to take place: set up a righteous Government: and shall save and deliver Israel.* Nevertheless, the total consummation and subjection of Christs enemies; the perfect and happy estate of the Church; and the compleate accomplishment of the judgment written, will not be until the personal appearance of the King, whose name is

**WONDERFUL:** of whom *David* and *Solomon*, so happy and blessed, was yet but a figure, and of what we hope for in him.

After *David* had served his Generation according to the will of God, the Lord made a covenant with him, and established it with an Oath: *I have made a covenant with my chosen, I have sworn unto David my servant, Isa. 89. Chap.* This is really and substantially, the same covenant that was made with faithful *Abraham*, and is renewed, and confirmed unto *David* under the very same dispensation, in this **MORE PERFECT DAY.** It is the *new-covenant*, in that it is said to be everlasting and unchangable. Therefore *David*, the anointed of God, in his last words (wherein he manifests a very sweet, and full assurance: And leaves a *Golden-Rule* for time to come, especially for our Dispensation.) doth very much encourage himself, and triumph, notwithstanding his saylings and imperfections: The reason is, because of the covenant of grace, which is **A SURE FOUNDATION. NOTWITHSTANDING SIN.** *Although my house be not so with God: Yet he hath made with me an everlasting covenant, ordeyed in all things and sure: This is all my salvation, and all my desire, although he make it not to growe. i. e.* Although it grow not in his family in the generations to come

come (for he spoke prophetically,) or in the time of that dispensation yet for the most certaine, and admirable growth of it, in that which it principally respects in the Anti-Type, as the Prophet foresaw, *2 Sam. 23. 5. first verses.* *Isaiah* in his *54. Chap.* well saith of this Covenant; *It is as the waters of Noah unto me: The mountainies shall depart, and the hills be removed; but my kindnesse shall not depart from thee (i. e. Christ,) Neither shall the Covenant of my peace be removed. i. e. I will never change my purpose concerning thee.*

In this immutable Covenant we have,

- I. The great promise unto the house of *David*: The most happy message, that the *Prophet* brought from God unto *David*, we have in *2 Sam. 7. Chap.* The Lord telleth thee, that he will make thee an house: I will set up thy seed after thee. And that his house, and kingdome, and throne, should be established for ever over the whole house of *Israel*. Thy seed will I establish for ever, and build up thy throne to all Generations. The Lord hath sworne in truth unto *David*; he will not turne from it. Of the fruit of thy body will I set upon thy throne, *Psal. 132.*
- II. So the Prophet *Jeremiah*, *Chap. 33.* Thus saith the Lord, *David* shall never want a Man to sit upon the throne of the house

*house of Israel.* Though we thus insist upon these Scriptures, yet withal we judge, there is a further and deeper meaning in them, then barely the letter, neither doth the Holy Ghost so limit them. And affirmatively, that they have a special look and relation to Christ. Albeit, this branch of the Covenant, as it respected the throne of the house of *David* over the whole house of *Israel*, as they were united in one intire body in his day; was but conditional; had this limitation in it, *If they should walk in the Statutes of God, keep his commandments; and observe this Covenant.* But *Solomon, the son of David*, (notwithstanding God had appeared twice to him, and given him a charge, as a tender father to his son: which is reckoned unto his iniquity, because sins, when they are committed against such eminent mercies, and deep love, are most heynous, and God is therewith sore displeased, and his holy spirit is grieved and wounded.) *transgressed the Covenant, and turned aside after strange Gods, through means of the strange women, which he followed, of the Moabites, Ammonites, &c.* And therein also he broke a plaine command: for the Lord had said, *Ye shall not go in unto them, neither shall they come in to you, 1 King. 11: Chap.* So that it is most truly seen in this, as well as in other examples, we have touched

upon, that the nations which were left and remained, *were to prove Israel*, and they were a grievous snare unto them. How ought it to be lamented, that at the first they failed in the work of their Generation? Their first neglect opened the gap for Satan, and he is not easily rebuked, nor cast out, where he has once got a hold. Thus he againe prevailed through his temptations, as he had now fured them to the present state of the dispensation in its height of perfection under the kings: wherein we might have some more light, had we time to trace him thorough that line. From this time the glory of the house of *David* was eclipsed, and lessened ten degrees of twelve; and the brightness of *Israel* waxed thin: And the kingdome was rent, and divided in the third Generation. Hence the grand designe of Satan, under this dispensation, took place as the fruit of sin and disobedience: and he turned almost the whole Ocean of the Government and glory, into another course and channel; wherein Israel sinned above measure, and so they lost the spirit of their dispensation, and went into captivity, because *a kingdom divided in it self, or against it self, cannot stand*. It will be the part of the prudent, to learne as they go, by a close application of the matter. Nevertheless, *the Lord for his Covenant, and Oathes sake, for his servant Davids sake,*  
and

and for the promise sake, which he had made unto him, concerning his seed that should sit upon his throne in the next Generation, But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. i. e. So as to leave him no part or portion in Israel: and for Jerusalem's sake which he had chosen; would not rend away all the kingdome: But gave unto David one tribe, that he might have a light alway before him in Jerusalem. God would not put out the light of his chosen. So it continued as it was divided after the day of Solomon (for in his time God would not doe it) untill the coming of Christ in the flesh. Herein the prophetic of old Jacob was clearly fulfilled, *The Scepter shall not depart from Judah, nor a Law-giver from between his feet untill Shiloh come*. Gen. 49. Chap.

2. The gracious, unsearchable promise, of the Saviour to come, of the seed of David, unto all the spiritual Israel or seed of promise: *Isaiab Chap. 45.* Preaches this Gospel clearly, saying, *I will make an everlasting Covenant with you, even THE SURE MERCIES OF DAVID.* But the sure mercies of David is no other then Christ, in whom we have assurance of the inheritance of the promises of this Covenant; and so it is interpreted, *Acts 14. 23, 24, And of his*  
*12* *being*



*being raised from the dead, now no more to returne unto corruption but to be exalted above every name in heaven and earth, at the Fathers owne right hand, till all be sub-  
jected under his feed. Of this Mans seed, hath God according to the promise, raised unto Israel a Saviour Jesus. And unto him (as Gen. 49. Chap.) is the gathering of the people, as the sheep under the shepherd.*

3. God hath sworne with an Oath, *That of his seed according to the flesh, he will raise up Christ to sit on his throne; Thy seed will I establish for ever, Psal. 89. i. e. Christ, so vers. 25, 26, 27. He shall cry unto me, Thou art my Father, my God, I will make him my first-borne, higher then the kings of the earth. But Christ is the first-borne; therefore this Promise is unto him, and is unchangable, so vers. 34, 35, 36, 37. Once have I sworne by my holiness, that I will not lye unto David; his seed shall indure for ever. If there be a God in heaven, and that God is a God mighty, ho-  
ly, and true to performe what he hath promi-  
sed; then is this thing unchangable, established for ever. But to put the matter out of doubt, Isaiah saith plainly, The Lord hath said, The redeemer of Israel, and his holy one, It is a light thing that thou (speaking plainly of Christ) shouldst be my servant to restore  
the*

*the preserved of Israel, and to be a Saviour in that sense we have said, But kings shall see and arise, Princes shall also worship, because of the Lord that is faithful, and the holy one of Israel, and he shall chuse thee, Or he hath chosen thee, THE PRINCE OF THE KINGS OF THE EARTH, Chap. 49. That it is as we say, Take a witness from heaven and earth; Like unto what we have in the Psalme mentioned, is the words of the Angel unto Mary, of the Man-Child that she should beare; He shall be great, and shall be called the son of the highest and the Lord shall give unto him THE THRONE OF HIS FATHER DAVID, Luke 1. 32.*

To this add what *Peter* saith, when the great measure of the Spirit was poured out upon him, *Acts* 2. 30. Speaking of the Patriarch *David*, Therefore being a Prophet, and knowing that God had sworn with an Oath to him, That of the fruit of his loynes according to the flesh, he would raise up Christ to sit on his throne. Now the throne of *David*, was an outward, visible throne, over the whole house of *Israel*, and not an inward spiritual sovereignty: therefore Christ must have an outward, visible Dominion in *Israel*, and over all the nations round about. But Christ hath not yet sate upon the throne of

*his father David* ; neither was this , or can it properly be interpreted , with shew of truth , or reason , to be fulfilled in his first coming : It must needs be therefore , that it now be accomplished in the end of this world , as the Scriptures witnesseth.

Thus we have a brief and plaine description of that time and dispensation. That it may be of use unto us , we will now come close to the matter in hand , as the Lord , unto whom we look , shall help ; and proceed unto a search of our present time ; wherein we have a general , yet true CHARACTER of the spirit , and people , who are waiting for the greater things of the latter dayes , though yet but small in their appearance : with purpose , that the same may be compared unto the matter of our example , and so the Reader may be helped to make a cleare judgment , as he shall find them to agree in their essential properties and accidents. Withal , briefly , to make some reasonable application as we go , to the Saints , as of instruction and teaching , according to the duties which are truly required in the dispensation of reformation and restoration. Before we come to the particulars of the matter propounded ; let us only premise , That the obscure , and meane beginning of the dispensation , and work , be no stumbling-block unto us : for it was so with *Israel*. And a more visible

appearance will be seen in the growth of it, which is according to the measure of the spirit given forth.

I. The enlightened Saints of this Generation are crying aloud for deliverance, from all yokes and bands, even as did *Israel*, a little before the time of promise: This is like unto the true report that was given of the good Land; and is as the fruit thereof, or like unto a bunch of grapes, that betokens the whole harvest, and vintage is at hand. This is a true and happy Character of our time; The Lords people are more then formerly stirred up to pray for strength, and power to be delivered, or for the pourings out of that very spirit, which is onely peculiar in the fulness of the blessing of it, unto the Active-Dispensation. Hence, if it be so, we have herein an undeniable argument for our purpose. To prove this, we are confirmed in our judgment herein;

First, from the time of its pouring out; *in the last dayes*. The great promise of the spirits pouring out is made to the last dayes. But the last dayes are the time of this Dispensation, *Jos 2.*

Secondly, from the work and fruit of it.

(1. The Spirit when it comes down, breaks asunder all yokes and burthens: *The yoke shall be destroyed because of the anoynting, Isa. 10.*

*Then there shall be deliverance upon Mount-Zion, Obad. 17. 1. How? by immediate judgments onely? No, Zion shall deliver her self, Zech. 2. Chap. This Spirit, shall be a spirit of Deliverance, and restoration in the saints; by it the Sons of Zion shall be anointed, and raised up against the Sons of Greece, Zech. 9. Chap. Now, this breaking of yokes, and work of deliverance is onely applicable unto the time, spirit, and instrument of this Dispensation.*

*(2.) The saints shall go forth, and grow up as calves of the stall, Matth. 4. Chap. The pouring of this Spirit is not all at once, but as the work and dispensation increases, so the measure of the Spirit is suitable: The Prophet Ezekiel, saith of the waters that come from the temple, They are first to the ancles, then to the knees, so to the loynes, and they become a great river that cannot be passed over. The Spirit causes the Dispensation to grow, and he that fights against this work, resisteth the Spirit. Thus it was in Egypt, Moses had light and courage to take the first step in his work, to visit his Brethren, and to right the wronged: though indeed, should a man have judged of his work, according to the event, or present successe, he would certainly have been condemned on all hands. The growth of the Spirit is two-fold;*

1. In light and judgment. That we are come thus far on our hopeful way unto the *Mount-Zion assembly*, is cleare. We now see the dawning of the **RESTORATION-DAY** among, and in the saints of this Generation: A very cleare and hopeful light is now broken forth, as out of darknesse, inso-much that many are enlightened, in things that not long since they were ignorant of. This morning-spirit, or light, will grow unto such a clear day, and unto such a perfection of purity, and clearness, that the saints *shall be like unto an Angel in the sun, before this work, or dispensation be finished*, *Rev. 19. Chap.* There is already such a measure given forth, that the true ground-work of the most famous structure of righteousness is discerned, so that it is time to begin the building: and the rotten, corrupt, and earthly foundation of the Church-state, and Civil-state of Antichrist is examined, and weighed. The light is like unto the morning-star for brightnesse; what would have satisfied many of us in matters of civil rights and government, even but a few years since, is now too light, and abundantly belowe the supernatural-principle, that is now so well rooted in many. Now this is a most certaine fore-runner of dreadful effects unto the whole *Anti-christian-state* at hand: Light is the har-binger of the work; goes before the face of the

*Visals,*

*Vials*, and spreades it self in the hearts of the saints. The Doctrine and Principle of the *fifth Kingdom*, is a growing truth, and already *prevayles in many spirits to the pulling downe of strong-holds*, though at first it is scarcely discerned, or regarded. Were it not for this light, the mystery of iniquity would not be known in its invisible workings, but the night of darkness and ignorance, as it is still upon many hearts in thick clouds, would cover the earth, and *the vaile would abide upon all spirits*: Neither would the foundation of the present civil Powers, ever have been questioned, or found to be of the old Serpent: Or should we have seen, that the qualifications, and call of Civil-Magistrates, is beyond natural endowments, and vertues, acquired gifts, wisdom of this world (for they that are not other wayes qualified, and of another manner of spirit, is no better then the seed of the Serpent, *who shall not be heire with the Son of the Free-woman.*) and the election, and call of the carnal world as they are imbodyed.

2. The growth of it is also in power, zeale, might, and it will so mightily prevaile (*as the waters upon the old world*) and growe unto such a height, that *one shall chase a thousand, because of the rock of Israel*. Now if we are under an Active-Dispensation, we must see some appearance of this spirit (sutable to what



is expected in the first appearance, or beginning of the worke) in the saints of the generation: But we see a very gracious, and seasonable beginning of it, in a lively growth, by reason of *the dew of heaven all night upon thy tender branch*, O Zion, among a remnant scattered (as yet) up and down. The very same spirit that was given in the types of our work; the same spirit that *Moses, Ioshua, Israel*, their *Judges and Kings* had, is now in a measure given forth (for though, there be *diversities of gifts, yet there is but one spirit; and differences of ministrations, yet the same Lord.*) the true nature and propertie, of this dispensation and spirit, is to *smite and breake in pieces*, not by sufferings, but by action. *The stone smote the image, Dan. 2. Thou shalt breake them with a rod of iron.* In this dispensation, *Christs servants shall fight*: so much is closely implied in Christs words to *Pilate*, which *Paul* to *Timothy*, calls a *good confession*, *Iohn* 18. 36, 37. This spirit, and the spirit of the world, this interest and the interest of the world, cannot stand together; the one must take place of the other, because their nature differeth as fire and water: the one is high, excellent, pure, and cleare, as the heavens, the other black, and sinful as hell; thus they are one opposed to the other; therefore the lower shall fall before the higher,

as *Dagon, the Philistines God, did before the Ark of the God of Israel.* Now then, henceforth, we look for nothing but clashing, smiting and breaking, between the kingdom of Christ and the world, till the one be swallowed up of the other, *and no place found for the kingdoms of this world:* They shall be broken by how much they are weaker, or divided in themselves, in respect of his. Every great name, person, power, idol, glory, shall, and must fall, *and the Lord alone shall be exalted.* And such is the noble spirit in the saints, under this administration, for Christ, and the hardness of heart upon the enemy, that nothing but action is like, or will decide the present controversy. Therefore the argument is undeniable.

(3.) This spirit in the pourings out of it, doth every way fit, and qualifie the saints, for the great and publick work of this latter dispensation.

1. This spirit is a spirit of judgment to him, that shall sit in judgment, *Isa. 28. Chap. A spirit of understanding to discern judgment:* It is the same spirit that was given in the type unto *Solomon*, by which *his heart was enlarged, as the sand which is on the sea shore, 1 King. 3. and 4. Chap.* Therefore the due and proper qualification of Magistrates and Governours under this administration

tion is of this spirit, or *wisdomes-annoynting*. Hence *David* saith, *2 Sam. 23. Chap. He that ruleth over men must be just, ruling in the feare of God.* But the natural man that knowes not God, nor any thing of the workings of this holy Spirit, cannot have the feare of God before his eyes. *But this spirit is a spirit of sanctification, the spirit of counsel, and of the feare of the Lord, as Isa. 11. Chap. Enabling to righteous, and equisable judgment.* Magistracy, as it is the ordinance of God, can onely be administered by the heavenly seed, which are *Gods annoynted*: They are annoynted with a spirit and principle, above nature, the world, earth, wrath, self. If government be Gods ordinance, as none denies, it cannot be administered by the man, spirit, seed that are enmity to God. Gods authority, seale, and feare is not instamped upon any thing that false man has tempered, composed, foundationed, devised, and falsely called Government and Magistracy of *Divine Right*. The world has been lost, since the curse, in respect of the *Paradize-Dominion*, true Government, and righteous Magistracy, save in our example, and the Government in *Canaan*, which represented (as we have observed) both what was past and lost, and again what was to come. Let men but go with us *to the Law, and the Testimony*, and abandon

don the spirit and principle of Atheisme, and our argument is good, and yet more cleare were it thoroughly followed.

2. This spirit is the spirit of promise, of grace, of power, of love, and of a sound minde: the spirit of supplication and truth, that leadeth into all truth: It is the Testimony of Jesus which the remnant of the womans-seed have, a spirit of prophecy: It is a spirit (more excellent then fine gold, and then all the pretious things of the earth.) of wisdom, and revelation in the knowledge of Christ, searching into the deep and unsearchable mysteries of the God-head; opens and unlocks the seals of the little book of wonders and truth; reveales the season of every purpose, and the **G L O R Y** and **P O W E R** which is put upon the son, and scarcely discerned hitherto. Now this is the true spirit and qualification of the ministry of Christ, who must publish salvation, and preach the everlasting Gospel, as it is proper unto our dispensation. The Ministry and Churches which men have contrived, are without this spirit, grace and witnesse, and are but a Babylon; they know not our pretious favour, in his death, power, love, will, resurrection, offices; they have not the saving, inspired, knowledge of Christ, heaven, paradise, wisdom; their knowledge, grace and

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wisdome is onely acquired, notional, historical; the world is at a losse for the true teaching, powerful preaching and ministry of Christ, who is vailed and undiscerned. Hence, *they cannot preach him whom they have not known* with any blessing. Since the primitive times, Ministers and Churches have, for the most part been ignorant of Christ, and strangers to *the power of Godlyness*. There is nothing can make a man a Minister of Christ, but this spirit, power and call.

(3.) This spirit is also *a spirit of might and strength to them that shall turne the battaile to the gate, Isa. 11. and 28. Chap.* With it *the hundred forty and foure thousand that follow the Lamb in this ministration is annoynted, Rev. 14. Chap.* So that now this spirit is *the great blessing of the latter days, Isa. 44. Chap.* Fitting and raising unto the king of righteousness, **A SPIRITUAL, AND WISE MAGISTRACY, A POWERFUL, AND GOSPEL-MINISTRY, A SELF-DENYING, AND SUCCESSFUL SOULDIERY, FROM AMONG HIS PECULIAR, AND CHOSEN ONES.** *And the wilderness shall be planted with the Cedar, the Shittab-tree, and the Myrtle, and the Oyl-tree, and the Pine, and the Box together.*

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From this time the Magistracy, and the Ministry of *Antichrist*, shall begin to go off the stage. Let the hearts of all therefore be mightily stirred up to pray earnestly for this spirit; for there is nothing that we can beg of God suitable to our dispensation, but it is answered in the spirit: every mercy and want is in the bowels of that promise; it is very large and deep. *When the spirit is poured out from on high, and judgment and righteousness shall have free passage to run down our streets in deep streames; THEN* (and not before) *the work of righteousness shall be peace, and the effect of righteousness* (i. e. the smiting-work of the stone, or the great business of the present dispensation) *quietness, and assurance for ever, Isa. 32. Chap.* This makes the thing yet more cleare, yea undeniable, to wit, that the pouring out of the spirit is in the time, or for the work of this dispensation.

(4.) Finally, the spirit will unite the saints that are of different judgments, and make them one in the work of the Generation: There will be no thorough, and general union, until the spirit come down; *It will gather into one all the dispersed, and HEALE THE BREACHES OF ZION:* It is as a precious balme unto our head. Therefore,

*I. Look up with faith, and full assurance of hope, unto God for the spirit: O, that he would*

would poure down , and shed abroad his *Love-Spirit*, that all *that feare the Lord*, of what forme, or judgment soever, might be as *the green Bay-Tree*, and as *one stick in his hand*! and that we might all serve God in the several places he shall set us, and according to the measure, and gifts thereof, he shall graciously vouchsafe to give unto us! And that we may all be melted down, into a sweet, heavenly, more excellent, and *love-frame*, by the soule-searching, heart-ravishing, and healing showers of this most heavenly, eternal, unsearchable spirit, that flowes so plentifully in *Living-streames from the FOUNTAINE OF DEEP LOVE*!

2. *Love one another* : This is the royal-command ; and the want hereof occasions *strifes, envyings, backbitings*. This is the principal grace of the spirit, and it will knit, and binde up the saints together in one intire bond. We want wisdom how to walk towards one another, in the spirit of deep affection and bowels of kindness : *If thy Brother offend thee, or be overtaken in a fault, restore him in the spirit of love and meekness, considering thy self* (an imperfect creature as well as thy poor Brother, whom thou art trampling upon) *lest thou also be tempted* : for thou art onely kept by grace ; therefore learne to feare, lest thou be exalted , and so come down with

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shame.



shame. *Beare thy Brothers burthen, and so fulfil the Law of Christ, Gal. 6. Chap.* Cover not his sin from his eyes, yet let not the world hear thy voyce, neither thy neighbour; *Faithful are the wounds of a friend: but the kindness of an enemy are deceitful. Reproach is sometimes the snare of the diuel* unto him that falls into it, unlesse grace prevent, *1 Tim. 3. 7.* How often oughtest thou to forgive thy Brother? *He that covereth a transgression, (having gained his Brother) seeketh love: but he that repeateth a matter, separateth very freinds, Prov. 17. 4.* *A froward man soweth strife, and a whisperer separateth chief freinds.* 3. Learne to love Christ, his work, and kingdome, lambes, and little-ones, more then thy own forme or judgment. When will ye come unto a perfect growth? that ye may know how to *have compassion on the ignorant, and on them that are out of the way, for that all is compassed with infirmity.*

4. Let thy foundation be broad, and large enough, for all saints of all formes, because the kingdome *must fill the whole earth, not one forme, or people onely.* There are but two things which properly and essentially, are grounds of difference among saints, and they are in us;

1. The earthlines in our hearts, and *lusts that war in our members, Jam. 4. Chap.*  
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*From whence come wars and fightings among you? come they not hence?*

2. The staitness, and narrowness in our own bowels and light. Let these things be done away, so shall we be melted down into the love and will of Christ, and our affections enlarged to his every where. This is the first *Character* of our time, and doth clearly agree with our example; as an undeniable signe of the change of the dispensation, and a *sure token of deliverance*.

II. The saints of this generation are led to believe, it is not the will of God they should suffer now as formerly: There is another manner of spirit given unto them; they have not a suffering, passive spirit. But now the spirit of action is blessed in growth of light, and power, above the spirit of suffering: we are not under that ministration of spirit, because it does not grow.

III. They have faith to believe that deliverance is now at hand, and that salvation, which *Paul*, and the *primitive saints*, who had the first-fruits of the spirit, were in themselves groaning after, shall shortly be attained unto: During the suffering dispensation it was impossible to have outward deliverance, or was the saints at all to look for it; but

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now such a sure foundation is laid in the judgments of many, that *we even hope against hope*. Hence, all action of this nature is to proceed, and flow from the spirit of faith, and from an inward principle, rooted and grounded in the spirit, as waters from their fountaine: and are to be managed and carryed on according to wisedomes counsel. The one is the rule, the other the wheele of action. There is a scripture-policy (if we may use the word) as we could prove from the examples of *Joshua, David, the Judges and Kings*, who were under an active-dispensation, save for brevities sake: and that *David behaved himself wisely, and very wisely, in all his wayes*, is reckoned unto his commendation. Again, as wisedome, and good advise is required, so also courage, and resolution to put it in action. Also, therein we must be armed with self-denial, to deny our own name, honour, profit; to throw all gaine, and advantage aside wherein is sin; to go above our own reason and sence; to reckon it our crown, and honour, when we meet with reproaches, and hardships on all hands, in, and for the works sake. These things are naturally required under our present dispensation, in the undertakers. We might add here, that what we have done, was not from any inticements, or allurements from the world; from any created, or self-concerned-necessity, or  
from

from the pressures, or agitation of any engine; but as it really, and naturally flowed from true, unfained principles for conscience sake, and for Zions sake.

IV. The spirit of feare, and terrour (which came in through the *fall*, and is a part of the curse,) is now in a great measure done away: The saints now enlightened, as they are in *the perfect, and acceptable will of God*, are got above the feare of vaine man; care not to give them their titles and honors. Moreover, it is herein cleared, that under this dispensation, it is lawful, and required of saints to pray against the enemies of Christ, the Church and works: It will not be supposed they may execute the severest judgments upon those they may not so much as pray against. Prayer is a secret invisible engine that shoots arrowes and darts against the *proud and lofty*. The saints cry long with teares, and unutterable groanes, *Lord avenge! when? how long?* At last, they bring grievous judgments upon the head of the wicked: for there is not one teare lost; *they are all put into Gods bottle*; Nor one sigh, or groan, or unfained request that is forgotten, *Revel. 8. Chap.* Mercies and deliverances, when they are given in as the answer of faith, and prayer, are as *a shock of ripe corne that cometh in its season*; are most seasonable, sweet, accepta-

ble. Hence, we finde, *Rev. 18. and 19. Chap.* The saints doe rejoyce exceedingly, and sing *Allelujah's* unto God, for execution of vengeance upon *Babylon*, and do highly extol, and justifie his *righteous judgments*: *their mouth is filled with laughter, and their tongue with praises.* Let saints be found much in praises: *Tillinghast* observes, *praises have the same efficacy in the last dayes, as prayer in former time.* And again they said *Allelujah*, and her smoke rose up for ever and ever. *Abraham* saw the day of *Christ* afar off, and rejoyced. How much more, if we see the least visible appearance of this spirit, work, and dispensation? *Let us hold up our heads because of redemption that draweth nigh.*

V. There is a remnant, that are diligently searching (as the noble *Bereans*) into the prophecies, and promises that relate unto the last dayes, which are the rule and principle of our present dispensation: But these promises, and the understanding of them, are onely peculiar unto the last dispensation. Formerly the book, and the vision of it has been sealed up; saints have not accounted it their duty to look into the dark prophecies of the last times. It is an excellent thing to understand the scope of the scriptures, in order to the right understanding of

of our work and dispensation: The scriptures of the *Prophets* was given forth under the *Active - Dispensation*, therefore they treat mostly of that, and of the *restoration* to come. The scriptures of the *Apostles* was given forth under the state of suffering, or *Passive - Dispensation*; therefore their whole scope, is suffering and obedience, and they onely hint the *restoration*, as a thing not proper unto their time. This is according to our first rule, and is the reason why *Paul* in his Epistles speaks so little of the visible kingdome of Christ. A man cannot look into the New Testament, but he shall presently meet with a stumbling block against this truth, unless he divide the word aright: for the scriptures are not *A. B. C.* but mysteries, and are not understood but by the spirit; that alone is able to search, and reveale divine mysteries. Therefore now let the scriptures of the *Prophets* and *Apostles* be referred, according to their scope and meaning, to these two general heads, or fountaines, of action and suffering. When we have tryed all things, and searched the deep hereof, if we shall finde these things to be so, that is, that the dispensation is changed, *Let us believe, and rejoyce* as poor oppressed *Israel* did when *Moses* brought the happy message of *Deliverance*: *Let us have all joy in believing*; that we may triumph over our enemies. When God of old

visited his people, they used to triumph in praises : so *Hannah*, *Mary*, *Zacharias* : when God had given *Hannah* a son of prayer, she prayed, and said, *My heart rejoiceth in the Lord, my borne is exalted in the Lord : my mouth is enlarged over mine enemies : because I rejoyce in my salvation.* So *Mary*, when she had the glad tydings of the Saviour, *My soule doth magnifie the Lord, and my spirit hath rejoyced in God my Saviour.* And *Zacharias*, when *John Baptist* was borne, *Blessed be the Lord God of Israel, for he hath visited, and redeemed his people, and hath raised up a borne of salvation for us in the house of his servant David, to save us from the hand of our enemies, to performe the mercy promised, to give knowledge of salvation, and light to them that sit in darkness, and in the shadow of death. Let the heaven rejoyce, and the earth be glad : Let the sea roare, and the fulness thereof ; the world, and they that dwell therein. Let the floods clap their hands, let the hills be joyfull together : Let the Field be joyfull, and all that is therein : Let the Multitude of the Isles be glad, before the Lord, for he cometh, for he cometh, to judge the earth : he shall judge the world with righteousness, and the people with his truth.* Hence also, if it be as we say, it is now a  
time



time for us to exercise faith : But *faith is the gift of God, and worketh by love* ; pray therefore that the Father will powre out *the spirit of faith and love.*

V I. In the former Dispensation , the saints were to use no outward meanes for deliverance, that the scriptures might be fulfilled ; and withal to be subject to civil-powers , and *to follow peace with all men* : Now , because of that light that is given forth , they cannot own the powers in being as the ordinance of God ; cannot submit unto them. But this light is not at all suitable unto the Dispensation of suffering. Now if we are under the Active-Dispensation , it is undoubtedly lawful , and required of saints , having received the light , and spirit of their work , to attempt the beginning , and carrying on thereof against the destructive , oppressive interests , which are called powers and ordinances , that once Gods creation may have rest , seeing it is even promised from the *Fall*. And herein we doe not now so much look for signes and wonders , and immediate judgments (though surely we limit not the holy one of Israel , neither say that the work shall not be much helped thereby , and especially when it comes to a greater perfection , and begins to grapple with the mightiest Potentates , and when the *Jewes* come in , and neare the end of it.)

as that God will bleſſe , and proſper his people in the uſe of meanes , be it little or much. In our example, the name, and honour of the God of Iſrael , and the rights and deliverance of his people were very great motives unto action: When the God of Iſrael, and his people were reproached , and blaſphemed ; when Iſrael was captivated, invaded or oppreſſed ; when men would take away their rights , and ſimpoſe their own Government , power , and Lordſhip upon them ; when men dealt treacherouſly, and diſhonourably in their truſt ; Then that noble ſpirit that was given in that time , and Dispensation , was effectually provoked unto the work which we have already touched upon. But now we have a deeper ground in the decree, covenant , oath , and purpoſe of God ; blood of the maſſacred , and murdered ſaints , that have died for *the witneſſe of Jeſus* , in flames, priſons , grievous tortures , and inhumane, butcherly deaths , in *Italy , Rome , England , London , France , Paris , Holland , Savoy , Valley of Piedmont , Germany , &c.* By the ſavage, mercileſſe , blood-thirſty perſecutors , and ſeed of the ſerpent , who have exceeded the monſtrous cruel beaſts , in their fiery , bloody , wrathful perſecutions of innocents, harmleſſe ones, pretious ſaints. *O the cry of blood!* how deep , *how loud is it?* How heavy will the judgment be where it falls,

falls, seeing God has not at all reckoned yet, but there is millions of murders, and ten thousands of thousands that has been committed with the face of authority, and yet to be avenged? Besides now *the spirit of deliverance* powred down in some droppings, and pretious dew. Hence, if the saints doe not now give themselves up to the work of our dispensation in this our day, they sin against light, love, deliverance, the hope of their brethren, the motions of the spirit, their own profession and testimony, which they have given unto the truth. Brethren, could we stir up, and provoke your love, we would say more; but indeed that cannot be done but by the power of God, and love: therefore we leave it to him.

VII. Because of the light, and principle of the present Dispensation, the saints cannot sit down here, in the present enjoyments of the world, trades, pleasures, and relations, though they were made Princes, and great Men, and under the highest formes of Religion, and ordinances. Neverthelesse, herein we expect to meet with as great hardship and difficulty, as a *woman in her travel-pangs*, because Satan, the powers of hell and earth, as they are combined, will not easily let go their hold. Now *why dost thou cry out aloud? is there*

*no king in thee ? is thy Counsellor perished ? for pangs have taken thee as a woman in travel.* Immediately before deliverance, the saints are in a destitute, painful, labouring, fainting, distressed, and remediless condition. Let none say it is a false birth, that our labour is lost, that we have *travelled with winde*, that we have been acted by a false spirit; judge not the matter before thou hearest it, and knowest it for *Solomon* saith, *That will be a shame, and folly to thee.* The same power that raised Christ out of the grave, shall raise these dead men, this dead cause, and this dead hope, *Isa. 26. Chap.*

Forasmuch, as through this Dispensation, the saints shall gain what of natural right, in respect of Government, and dominion, was lost in the *Fall*; we humbly propound this principle, as we have gone through it, [*That there is two Dispensations, and that we are come unto the latter*] as one ground, and **FOUNDATION-PRINCIPLE**, for the saints so go upon in this difficult and trying work,

But now, because the matter of this blessed principle, as we have onely stated it in the general, may possibly be lyable to some objection; and lest we should not be so clearly understood by the sober and diligent Reader, who searches in all things for the truth, as for *hid-*  
*den*

den pieces of silver; we shall briefly add, in the general knowledge, and use of it, in a particular report of its several parts; and how far the enlightened saints may truly be said to be under it. And herein we shall labour to be more home and close.

The Active-Dispensation, is that wherein the saints are called, and shall be raised up by God to war, and contend with Powers, and Potentates: And *THEY SHALL TAKE FROM THEM THE KINGDOME*, we meane largely, *under the whole heaven*, Dan. 7. 18, 27. It is the very same with the work of the *stone*, mentioned Dan. 2. Chap. which is cut out, framed, and composed by God, to *smite, and break in pieces*, on Gods part, and the account of his purpose, such as are in possession of the inheritance, and for which the *hundred forty and forty thousand*, Revel. 14. Chap. are gathered, raised up, united, and spirited. The clearest type we have of this in scripture, is *Joshua*, in those active wars he made against all *the inhabitants of the Land*. We say, active warrs, because they were made meerly upon the account of the promise made to *Abraham, and his seed*. His work arose properly from that very root, and was not so much in revenge of wrong, or because of oppression upon the outward man. So the Lord delivered

red them out of *Egypt*, not so much because they were oppressed with grievous bondage (which nevertheless was the wise hand of providence to them, at such a time, to provoke their zeale,) but because *he had promised to deliver them at the end of four hundred years, and to give them the land of Canaan for their inheritance.*

Who sees not, that this dispensation is most clearly of a divers nature from what all the saints, and *witnesses of Jesus* have been under all the times of Antichristianisme, Atheism, the fourth beast, and since the time of Christ? It is true, the saints have sometimes warred against their enemies in *Germany*, and other parts, in the time of the 42. *moneths*; but they have been only defensive, and it was because they were not suffered to live peaceably, and to worship God according to their light and consciences, and therefore they were not therein under an active, but passive Dispensation. Neither did they at all strive or contend upon the account of the kingdome, or upon any other score then their particular enjoyment. Or yet refused they to give obedience to civil Magistrates: for as the truths they witnessed were in the summe of them, the *Priestly*, and *Prophetical Offices* of Christ, so they only contended, by the word and prayer, against those persons and things, which opposed and eclips-

eclipsed those truths , as *Popery* , *Prelacy* , &c. Now on the contrary , as the truth we are principally to contend for (as the work of the present day and time) is his *Kingly Office* , and the administration of it , in righteous Government , and distribution of true Justice , over the nations : so we are therein necessarily engaged with the word and sword , against all opposing that truth , which is all Antichristian interest , but most eminently , and signally the civil powers of Antichrist , or the false and fained Governments of nations , which hath so faire , and deep an impression of the *old Dragon* upon them.

This principle ( this passive principle ) of defensive warr , in case of unsufferable cruelty and oppression , and a likely way be offered in reason , to prevaile and overcome , has also been owned by many in our nation , and preached by Ministers ; and yet they have therein been short , of the light , and principle of the *Active-Dispensation*.

Now therefore , that we are imprisoned and oppressed , and that such grievous tyranny is exercised , is not the call to our work ; but yet are notable motives to awaken , and provoke us thereunto. In this latter Dispensation , the Covenant , and the promise , and the ministration of light and spirit , we humbly conceive to be the call unto the saints , to *take the kingdom*.



*dome.* To speak now of tolerating liberty of conscience in mans sence , of outward freedom and protection , is but a vaine thing , and an idletale men may please children with. Except Christ and the saints have the kingdome according to their right , and that all dominion and power be taken from the wordly *spirit and seed* , we cannot be satisfied.

Hence , we take it , the real principle , and understanding of the *Active-Dispensation* lyes here: **IN THE LIGHT, SPIRIT, AND TIME OF IT; IT IS A GOOD WORK, AND REQUIRED OF SAINTS. TO UNDERTAKE TO WARR AGAINST THE INTERESTS OF CARNAL MAGISTRACY, AND MINISTRY (WE MEANE IN THEIR ESSENTIALS, THAT WE BE NO MORE TROUBLED WITH THEIR CORRUPTIONS) OPPOSED TO CHRIST, FOR THE KINGDOME, NOTWITHSTANDING THE PARTICULAR ENJOYMENT OF PEACE**

Brethren , whereas the great Plea , and pretence is , *that we may be as holy as we will, and have liberty of Conscience to worship God*

in our own forme, so that we doe not abuse that liberty to the civil injury of others, which was as much as the primitive saints looked for: for indeed, their work was so to behave themselves, and to pray for kings, and all that were in authority, if by any means they might live a quiet and peaceable life under them. But now it is otherways: were the present powers ever so righteous, or like unto an Angel in their outward appearance, and actions; should they doe ever so justly, and equitably; should they relieve the oppressed, open the prison doors; were their Branch ever so comly, or green, and their fruite ever so faire; yet we must have them up by the very roots, and this old foundation raised, and thrown out, because of the Active-Dispensation. There is nothing under heaven, will satisfie this spirit, and this thorow-principle; but the kingdome of Christ, and the dispensation of justice, upon that righteous Scripture-bottome.

*The earth is the Lords, the kingdome is his, all power belongs unto him, as David saith. And what if he has given it to his saints? who will reply against him? God called the country of the Amorites, Israels land before they were possessed. But how so? what right had they? or how came they to be entitled thereto? Why, the God of heaven had*

*made a purpose and a promise.*

More particularly, the Active-Dispensation is four-fold; consisteth in four parts or gradations. 1. The light and principle of it. 2. The preparation unto it suitable to the work of it. 3. The spirit and the power of it. 4. The real work of it. It is naturally understood, that these go one before the other. There is first light and understanding: then a preparation from that principle, according to what Christ has revealed in us: And so the pouring out of the spirit: yet all before the work of it is finished, or carried on to purpose in the nations. We cannot say then, because the work is not visible on foot, that therefore the saints are not under the Active-Dispensation: for *Joshua* and *Caleb* were doubtless under the Active-Dispensation in the wilderness when they pressed on for a nation, whilst their brethren would have been going again to Egypt, who therein denyed their Dispensation. Therefore it is said, *They were of another spirit*: they had a singular, choyce, and excellent spirit of faith suitable to their work, because of the promise. Sometimes the light and principle of this Dispensation seemed to be put out in *Israel*, because of their variableness; yet God never left himself without a witness. He had alwayes his *Joshua* and *Caleb*; the Judges, the Prophets, and the Kings, unto whom he gave this other manner of spirit.

Hence,

Hence, the enlightened saints of our time; may thus far be said to be under the Active-Dispensation; to wit, in the ministration of light, and spirit (for *the Holy Ghost takes of Christs, and shewes it unto his.*) they are now under: in their preparation to the work in one kind and another: in their crying, and praying for the pourings forth of the spirit, which we have shewed to be peculiar unto this Dispensation: and in their pressing to go unto perfection. And seeing the thing is but in their hearts, it is no doubt marvellously taken, and kindly accepted by God. *David first purposed to build a house unto the Lord, seeing he had given him such a thorough salvation: then he made preparation for it with ALL HIS MIGHT: gave his son a thorough and strict charge therein: strengthened his hand: gave unto him an exquisite and full paterne of his work by the Spirit of the Lord, as he had made him to understand it: gave gold, and silver by weight for all instruments of all manner of service, and to overlay the walls of the house with: together with onyx-stones, glistening-stones of divers colours, and all manner of precious-stones, and marble-stones in abundance: And by his worthy example of giving over, and above all that he had prepared, of his own proper goods three thousand talents of gold, and seven thousand*

*talents of refined silver, because he had set his affection to the house of his God, he mightily provoked the Fathers, and Princes, and Captaines, and Rulers, and People, to offer willingly, and with a perfect heart unto the work.* This shewes that *David* therein was perfect and thorow. That day was a blessed day in *Israel*, and they all rejoiced, and the king rejoiced then with great joy, and blessed the Lord before the whole congregation, 2 Sam. 7. Chap. 1 Chron. 28. and 29. Chap. The saints must serve the Lord in this Dispensation; with their **MALES**, as *Mal.* 1. 14. That is to say, with *their whole heart, their whole strength, and their whole soule.* They must not go about this work with a rent and divided heart, one piece after this fine creature, another piece after the other sweet enjoyment, and a miserable piece of it for God, at least in shew: ah miserable heart indeed! but it is required, we have marvellous Activity, singleness, resolution, full purpose of heart, and chearfulness therein. Art thou rich? is thy heart stirred up to serve this blessed work? thou must doe it with chearfulness: *The Lord loves a chearful giver.* What art thou excellent in? Art thou wise? art thou valiant or strong? is thy heart lifted up to God? hast thou faith? give all thy strength, and **THE CHOYSEST MALE IN, THY FLOCK**

unto the Lord. What part of the work canst thou best undertake? what art thou fittest for? be diligent, and not slothful: *put thy hand to the plow in Gods name.* Wherein canst thou serve Christs designe in our present Generation, and injure his enemies most? there let thy heart and hand cleave to the work. O, that we could but provoke any to the work *whilst it is called to day!* That *David* had but *a purpose to build a house*, how did the Lord resent it? what promises did he make unto him thereupon? O the heart of *David* was melted down because of the power of *Love*, and marvellous operation of mercy upon his choice spirit! *Is this the manner of man Lord?* does the world, or men use to give such rewards? Or reape we such *fruits of righteousness*, if we *see to our selves, to our own corruptions, or wayes?* O, our Lord! what are we? nay, what were we? from whence are we? how is it thou art so rich to beggars, so bountiful to niggards, so full to the empty and hungry, so gracious and rich to the prodigals? Indeed (Lord) it is written, *There is a great recompence of reward in the keeping of thy commandments.* But is it thus deep, thus great, thus large? Alas, we have not fathomed it. we have not believed it! we have been carelesse, slothful, covetous! O, therefore, our sweet Lord, in the bowels of our Jesus, thy Christ, we beseech thee

thee with teares and groanes, *Awaken us morning by morning!* and give another manner of Spirit unto all thy people! O that this Spirit, even the Spirit of this Dispensation were given forth!

Our hearts are stirred up unto this work, and we find the Lord blessedly with us: therefore we are constrained to serve the Lord, and to cast this *poor mite into the treasury*. And, O let it be accepted, because it is the best we have! We have undertaken to speak to this truth, that others might be strengthened, and encouraged. Strengthened from this good and sure foundation; and encouraged, because of the crown, we have in a glimpse, in the *restoration*, treated on in the last Chapter. which is **A MOTIVE TO OUR WORK**. And that we may stir up the Lords people to give up their whole affection to the work, we will add our thoughts of heart in the following matter. And if we shall but convince one gain sayer, or strengthen one saint, we have a very great reward, because *we covet to serve their faith*.

In the light and principle of this Dispensation, and in our preparation to it, we are owned, and blessed by God; In the Spirit of it we shall be sufficiently enabled, and impowred: And in the work of it (which must needs be neer, for what has been said) we shall undoubtedly attaine  
unto



unto a very thorough, and perfect deliverance for the inward and outward Man.

The substantial reasons of this Doctrine are :

1. In the Covenant we are under. First, *We are all taught of God, not by Man, nor received we our light from Man, but by the revelation of Christ.* 2. *We cannot fall from grace.* 3. *The seed of Abraham SHALL have the GATE of their enemies.* Will the deepest or subtlest spirits engage our principle? Or will the nations combine? we make a rush of them, because of the covenant. Although we have so much insisted on the example of *Israel*, yet would we not be misunderstood, for herein we put a very great difference: Their state under their Active-Dispensation, was mutable and various; and the dispensations of God to them, as they sinned, or obeyed, because of the Covenant of works, and *Ministration of the Law* they were under. But now the state of our spiritual *Israel* under this latter dispensation (wherein the Angels shall wait upon the saints in the work, and they shall be strengthened with all might, because the Lord is purposed in his good pleasure to execute his vengeance by that hand, seeing they have been the sheep of the slaughter of Satans butchers. *Ab, true and righteous are his judgments!*) shall be lasting, immutable; A state of perfect deliverance, because of the new-covenant, and

*blessed ministration of grace and love, we are now under in this Everlasting-Gospel-day.*

The failings or sins of any instrument, cannot, shall not hinder the work: Satan shall not prevail by any means: *The enemies shall utterly be destroyed and subdued.* Also, the spirit of the saints in this work will be a noble, heavenly, excellent, self-denying-frame, carryed above every rich, precious, costly thing; above the things of this sinful world. Satan cannot prevail against this spirit, and this work, because of the Covenant, which is *Yea, and Amen*, in all its promises in the blood of Christ.

2. Because, of the blessed and singular spirit of faith given under this ministration, we believe it is possible for the saints to attain unto such a measure of faith as will carry them through all difficulties, and preserve both their inward & outward man in all hardships and tryals, because of the glorious ministration of Angels (which is worthy to be searched into: for if the Lord would but open our eyes as he did Joshua's, David's, & Elisha's servants, we should soon see, there is more with us, then against us.) and operation of heavenly powers upon their heavenly spirits. If this be so, which we doubt not, if the Lord of hosts be our vanguard, and re-reward, It is, of singular, and choice encouragement for saints in their work against Atheists, and Tyrants, and the huge

arm of flesh that makes such boastings against the fifth Monarch, and against his kingdom of righteousness, and righteousness. But what saith the Scripture? The Scripture saith more then the most learned and wise Christians can fathom; and when we see the most glorious things that shall accompany this Dispensation, we shall say, *The half was not told us.*

1. This is prophesied of. The spirit of the sweet singer of Israel was tuned to this string: In his 91. Psal. (which in the letter of it had special relation to Christ, yet is not of a single interpretation) he speaks clearly of such a spirit of faith as this; *thou shalt tread upon the lion and adder: the young lion, and the dragon shalt thou trample under feet.* 2. How saints shall be delivered and preserved from snares, and traps, sickness, pestilence, and all manner of common calamities. 3. How the spirit of fear shall be taken from them. *There shall no evil befall thee, neither shall any plague come near thy dwelling. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. Nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.* But how can this be? doth not all share in common calamities? No: the reason is, *They make the MOST HIGH,*  
*their*

*their refuge and habitation. And he hides them with his wings, because he has set his love on them: his truth is their shield and buckler. Will God bring all manner of judgments, plagues, and calamities on the world? let not the saints feare: They shall not come nigh you, if you can believe. Therefore labour to get up your hearts to wait upon God in a believing and humble frame, and to rest upon the promises. But where shall we be safe? or how can we be preserved from the noysom and infectious pestilence, from sword, famine, and fire? nowhere but with Christ, and by him. The work is a singular and effectual antidote, and preservative against plague, judgment, feare, horror, and dreadful destruction. All judgments upon the world in these ages, are subservient to the designe of God, in setting his son on Zion: and the saints, with their inward and outward man, are engaged deeply in that designe, or honorable cause; therefore that designe or counsel shall not hurt those that are engaged therein, with a perfect heart, either in their persons or spirits, qualesse we will say the ordinance of God shall be hurtful, and in judgment to his obedient children, that have prayed, waited, and longed for it; and so conclude the saints to have prayed for judgment upon themselves. The persons and the very lives of the saints are preserved and secured in this work, because they are therein engaged*

ged as well as the minde, and spirit. So much we take it, is held forth, in those words of that blessed *Psalm*, **HIS TRUTH SHALL BE THY SHEILD, AND BUCKLER:** But the truth is now, *an hour, or time of judgment*; therein therefore the saints shall be preserved, because *he has given his Angels a charge*, as we said before. Again, if Satan can for a time safe-guard them that are given up to him, how much more shall not Christ, those consecrated to his service?

Now these things are most suitable unto this time. 1. Because the work of it puts a compleat period to evil, and wickedness; but that cannot be, without the whole frame, order, and spirit of all things be changed. Therefore the **AGITATORS** for truth and righteousness, must have this spirit of faith. 2. The greatest promises *in the fulnesse of blessing* are made to saints, and to be sought for of the most infinite Lord, *at the throne of his grace*, with earnestnesse, in this time. And so the Prophet *Isaiah*, when God will plead the cause of his people, then (even at that very time) *he will take the cup of trembling from Zion, and put it into the hands of them that afflict her*, Chap. 51. 22, 23. Now that is most eminently, and effectually done in the time of the Active-Dispensation. Therefore saints shall then (visibly in the growth of it) be of a courageous, undaunted spirit,

rit, and their enemies shall be possessed with a slavish spirit of fear, and curse. 2. This is plainly taught by example in both dispensations. First, *Joshua*, and *Israel* obtained marvellous great victories under the Active-Dispensation, against the *Canaanites*, and their persons were therein preserved. *They destroyed and burnt Jericho, a great walled city, then five kings and all their armies in one day; and all without the losse of one man, Josh. 6. and 10. Chap.* The reasons of it was, 1. Because of the spirit of faith and courage given unto *Joshua*: When they had burnt *Jericho*, it is said (*Chap. 6.*) *The Lord was with Joshua, and his fame was noysed throughout all the country.* Then, when he had caused *Israel* to put their feet upon the necks of the kings, he encouraged them all, and bid them not to fear, but to be strong, and of a good courage: for the Lord would doe so to all their enemies they fought against, *Chap. 10.* Now let this lift up our hearts. Had *Joshua* such a blessed spirit, to trample upon the very necks, or strength of kings, and to strengthen all *Israel*? why then, the 144000. that war with the lambe shall be all *JOSHUA'S* and *DAVIDS*. The weak shall be as *David*, and the house of *David* shall be as the Angel of the Lord, *Zech. 12. 8.* 2. Because of that eminent presence of the Lord with them. *The Lord fought for Israel, and discomfited their*

*their enemies before them.* 3. Because the Angels went before them : When they were come over *Jordan*, and were to go upon their work, *Joshua* lift up his eyes and espied an Angel of the Lord with his sword drawn in his hand, that was come as the Captaine of the Lords host, to go before them, and fight for them in these wars, *John* 5. Chap. And if at any time their enemies prevailed against them (as *Num.* 14. and 21. Chap. and *Josh.* 7. Chap.) it was because they sinned, and denyed their dispensation. Secondly, the Apostles, and primitive saints, who had the spirit, were not afraid of difficulties, or persecutions under the suffering dispensation. They had a spirit of faith : *if they took up serpents, or drunk any deadly thing, it could not hurt them*, *Marke* 16. Chap. So *Paul* shook the viper or venomous beast off his hand, when all expected him to have fallen down dead suddenly, *Acts* 28. Chap. Now, how much more in these last dayes, may we expect the saints to be strengthened in their work ? had the primitive saints, such power, such faith, such love ? It was but the first fruits of the spirit ; but this is the vintage and harvest. Therefore we may say (even we that have been delivered from the mouth of the lion) with blessed *Paul*, the Lord will deliver us yet, and preserve us to his heavenly kingdome : to him be glory for ever and ever, 2 *Tim.* 4. 16, 17, 18. When



When *faith* and *love* comes down, in the spirit and power of them, and are twisted in one, it is *a twofold cord that cannot be broken*. Precious Companions, let our soules but bemelled down into the power, and sweetness of LOVE, and we cannot but send forth our streames for this work.

But to conclude this matter in a word or two,

1. Let saints *look to the recompence of reward, lest their hearts faint in the day of adversity*. This will beare us up *thorougħ fire and water*. Whither shall we come? to the infinite Lord Jesus, to unspeakable joy, to unutterable glory! We shall receive *the crown of righteousness, of victory, of glory, of life, of immortality, of eternity, of love, reward, and salvation as far above comprehension, and knowledge, as the heavens are higher then the earth*. No matter then, let the way be ever so difficult, by the grace of God (*by which grace we stand*, and unless the God of grace stand by us, and accept us in his beloved and ours, we shall surely deny him as others have shamefully done,) our blood shall be poured out upon this worthy cause, ere we deny our deare and precious Lord, or leave off to prosecute this work unto the death; as we are helped by the fountaine of our strength, and all good, or sweet-enjoying. Yet we have *nothing at all of our own to boast of, but are lesse then the least of his mercies*.

2. Now, though wee speak of great hardships  
and

and difficulties in our work, yet do we not expect any longer time of persecution, seeing such a light and spirit is given, and that we are undoubtedly under the breathings, and motions of the Active-Dispensation, and because deliverance, yea effectual and perfect deliverance, is the sure concomitant thereof. We say not, we may, or shall not meet with great hardships, yet not with persecutions. Neither can we otherwise reckon of our present sufferings in our *Prisons* then merely of a hardship in our work, out of which we shall be delivered: seeing we might live peaceably, would we but quit this principle of action, yet not to deny the kingdom of Christ, but to preach it, yea, and the personal reign. If the theorick without the practick would serve us, we need not lye in *Prisons*: for now the diel is so far *thrown down by our blessed Michael, the Arch-Angel, and prince of peace*, that he is forced to quit his old straine of persecution, and to fly to the way of defence. This is joyous to us, our Brethren.

3. And if the Lord will, let us with one accord adventure all, as the door shall open upon us, for the *Christ's sake that dyed at Jerusalem*, whilst our eyes filled with notions, and various conceptions. And mean time we have found most blessed refreshing, and teaching at the feet of Jesus, in the *GOOD OLD WAY* of truth. O, we will not leave him for a thousand worlds! Will any perswade us to deny our cause for any enjoyments of liberty, peace, or profit? will any allure us from our blessed communion, with the most infinite, and

endearedly precious Lord Iesus, our wel-beloved, and beloved above utterance, *from above the Mercy-seat* shall we have the greatest blessings in earth? we say unto you, *Get thee behind us Satan.* Alas! these are shadows and toys in comparison of the *person, spirit, glory, paradise, power, love, infinitnesse, almightinesse, consolation, beauty, strength, majesty, zeale* of our Lord, and our King, whose *mercy is above all his works*, saith our soule that have tasted love; and to that *restoration, and kingdome*, we waite for, and must fight for in dispire of hell and earth. Is there any thing that is equally precious to Christ? can Satan represent any thing so lovely, as the Saviour that dyed upon the crosse, even *Iesus of Nazareth*? Is the whole world, and all the riches, and precious things, in the bowels of the earth, between the foure rivers, or in *Havilah, the gold that is good, the Bdellium, and the Onix-stone* in that land not known, searched, or enjoyed, till the earth (even the best parts of the earth) is given to the blessed seed; either yet the unsearchable riches in the depths of the sea, so amiable, sweet, desirable, as him that sits on the throne of eternity? Or is the light of nature within (of which some would make, or create a Christ) and in every man, so blessed a guide, as the Christ without, and within, all one, and cannot be divided, who *leadeth his poor blinde people by a way they know not*? Or will any undertake, with their forms, power, and gilded principles, to bring us to his glorious person, through the wonderful Spirit, or *God of wonders*, and to his risen, and restored assembly in the MOUNT-ZION-PERFECTION? Is there any God in *heaven, or earth, or under the earth*, that will give us the inheritance of eternity BEYOND ALL CREATION, but the Lord, who is eternal? No: our Lord is THE Lord, precious, lovely, amiable, *the Captain of salvation.* Therefore we cannot by any meanes leave the *ONELY ONE, our Husband, Head, Brother, Lord, King, and Law-giver.*



### CHAP. III.

Treating, in some Thesis, or general heads of the *Restoration*, and Thousand years, mentioned in the *A P O C A L Y P S.*

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#### The Apollogy.

**I**Nasmuch as that we have mentioned the *Restoration*, and that this Principle doth so aptly lead unto it; it will not be amisse (as a further demonstration of our Fifth-Kingdom Principle) to set down a few particulars as a brief Observation, or a general Description of that Glory which is not hitherto fathomed.

That there is a Personal Reign, Kingdom of Christ, Thousand years to come, Restoration of all things, has been proved by many:

## The Apollogie.

*But we are to seek of a plain, or full description thereof. Our work is therefore, in as few words as possible, to give a true Character, according to what we have received of that State.*

*In stating our thoughts upon this subject, we will endeavour (and if God give wisdom therein, we cannot misse of our purpose) so to manage our Work, that it may administer comfort unto the Saints and Members of Christ. The Prophet Isaiah, above others, expresseth with marvellous clearnesse, in his 35. 49. 52. and 61. chap. The Songs, and everlasting Joy, that shall be upon the heads of the Ransomed ones at this time, Now let not Zion say, the Lord hath forsaken me, & my Lord hath forgotten me. Sing O Heaven, and be joyful O Earth, and break forth into singing O Mountains, for God hath comforted his People, and will have mercie upon his afflicted. For your shame you shall have double: and for confusion they shall rejoyce in their portion; for I the Lord love judgment.*

*This is the principal part and the summe of all, as the mark unto which the whole*

## The Apollogic.

work leads us: therefore we are purposing to take a little more pains in the stating of our Positions than we first intended. And we are the rather encouraged hereunto,

1. Because our Lord has been abundantly good, even abounding in his Grace to us since we have been Prisoners for this blessed cause: we are exceedingly gladdened, and our mouth is filled with laughter to behold the lively growth of Grace among us, that has been putting forth its bud as the spring, which makes us to have hope (and therein to Rejoyce) that the Father of our Lord Jesus, is supposed yet to use us, and do good unto us. We can unfainedly say this little Book is no other than our true experience, so far as we are able to understand from one another. And we see, and acknowledge to the praise of the glory of his Grace, that it is not in vain that we have waited upon him in his work, wherein we yet find daily more and more strength.

2. We find now (through beams of divine light, breaking in through our Door of hope) an open door in respect of Foundation, more natural and proper unto the work (a beginning and perfection of it) in our dis-

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penſation, inſiſted on in the two firſt chapters; which we are hopefully perſwaded ſhall not go without a ſpecial bleſſing. Are therefore encouraged unto this work, and a clearing of it, and the rather, becauſe we find it of late to grow and ſpread abroad.

## I.



WE are now come, O thou afflicted (through Priſons, Deaths, and great Tribulations) unto the end of our hope, and the glorious appearing of the great God, and our Lord Jeſus with all his Saints (& many wiſe Virgins judge, fifty years will not be accompliſhed in the things on this ſide that Paradife-glory) When Jeſus of Nazareth that was crucified without the Gates at Jeruſalem, ſhall appear in like manner, and ſo come again, as he was ſeen to go up and aſcend into the Heavenly Glories, Acts, I. 11.

## II.

This is called the Revelation of Chriſt from the ſeven, 2 Theſ. 1. 7. And is the Revelation of his

chap- his Person, Paradise, and Mystical Body: Now  
t shall we see eye to eye, and face to face, when the  
here- great Shepherd brings again the Captivity of Zi-  
clea- on and streams of the South, Rev. 21. 10.  
nd it

III.

In this Appearance (this Personal Appearance)  
the Son will have all the Glory of the Father,  
and the holy Angels put upon him. " Then shall  
" we see the King in his beauty: O Lord our  
" God thou art very great! thou hast put on  
" thy Glory; and thy Majesty; thou art annoint-  
" ed above thy fellowes! The Kings shall shut  
" their mouthes at thee, Isa. 52. 16.

IV.

" It will be in flaming fire, taking vengeance  
" on them that know not God, and obey not the  
" Gospel of our Lord Christ; who shall be pu-  
" nished with everlasting destruction from the  
" presence of the Lord, and from the glory of  
" his power, when he shall come to be glorified  
" in his Saints, and to be admired in all them that  
" believe, 2 Thes. 1. 8, 9, 10. And upon this A  
pearance (the state of things being in a fit posture  
in the world) the seventh and last Vial of wrath  
is poured out by Christ himself, Rev. 16. 17.

## V.

Satan is Bound a thousand years, and shut up in his Pit, *that he deceive the nations no more till that time be accomplished, Rev. 20. 1, 2, 3.* So that although Man (the generations of his seed) all this time has the same evil, sinful nature, and seed of enmity remaining in them. not taken away; yet shall they not at all (in this Time) attempt any thing against the beloved City and Camp of the Saints; neither be provoked thereunto, or to sinful acts, or blasphemies: (for the spirit that filleth all evil hearts at once, and ruleth in that earth is imprisoned) but shall be upon the earth as a Dog that is chained, and yet but a Dog, as the Ethiopian changeth not his hue.

## VI.

From hence immediately beginneth the Kingdom-Glory, Sovereignty, and Blessednesse of Christ with his Saints (who are espoused unto him) over all the earth. *He which testifieth these things, saith, surely I come quickly. Our thirsty Soul saith Amen. Even so come Lord Jesus.*

## VII.

The matter which we shall principally insist

on in our following Particulars will be two-fold ;  
1. The inheritance and state of the Saints in that  
day. 2. The perfect Restoration-state of the  
whole Creation, as they are co-incident.

VIII.

The Personal Appearance, and coming of  
Christ, and the Restitution of all things, doth  
contemporize, are at one and the same time.  
“ Acts 3. 20, 21. And he shall send us Christ,  
“ which before was preached unto you, whom  
“ the heaven must receive untill the Times of  
“ the Restitution of All Things, which God hath  
“ spoken by the mouth of all his holy Prophets  
“ since the World began. The Heavens re-  
ceive Christ untill the *Restoration*, not longer ;  
but the *Restoration* is a thousand years before  
the last Judgment : Therefore Christ will ap-  
pear, or come from Heaven at the beginning of  
the thousand years. For after the last Judgment  
all things (*i.e.* The whole work of the Creation)  
is not restored, but annihilated and dissolved.  
How can it properly be said that all things are  
Restored at the last Judgment ? How doth the  
Creatures put of the bondage of corruption ?  
How are they delivered into the glorious liberty  
of the Sons of God ? The Saints are translated  
after the last Judgment, shall any place be found  
for Creature-enjoyments after the last Day ?

Or is there a Creation after the Day of Judgment.

That Christ appear Personally the second time is not denied by any we know of: but the time when, is questioned by many; whether at the last Judgement or before? Now this Scripture is a plain proof, that Christ shall appear at the times of *Restoration*: but those times cannot be imagined to be the Day of Judgment. It is according to Scripture then, to place the second appearance of Christ, or his personal coming, at the beginning of the thousand years, because that is the *Restoration* time, as is cleared in the following matter.

## IX.

The dead and the living Saints are both capable, the one in their Resurrection state, the other in their *Restoration* state, of the enjoyment of that marvellous inheritance in the thousand years, which is the *rendesvouze* of all Saints, as we shall shew in its place.

1. The Kingdom of Christ in the dispensation of the thousand years, is a heavenly, spiritual, durable, yet visible Glory; Heavenly, because it comes down from above; Spiritual, in that the Saints shall therein have immediate communion with Christ; Durable, in that no earthly kingdom shall take place of it, or shall the inheritance  
and

and sovereignty be left to any other people, *Dan. 2.*

44. But it is by Christ deliver'd up unto the Father, *1 Cor. 15. 24.* hence, when the Scriptures say Christs Kingdom is everlasting, without end, and for ever, we are not to understand them, or interpret them of eternity, but unto the period of all time. Lastly, It is Visible, because it shall be in, and over the whole earth; The Kingdom and Nation that will not serve him shall perish.

2. It is a Resurrection-state to the dead Saints, wherein those spirits which have rested in Jesus, shall be revealed, their bodies raised up, and restored, a spiritual body (for there is a natural body, and there is a spiritual body) in incorruption, in glory, and in power, opposed to corruption, dishonour, and weaknesse. And shall be made visible with that Body, and have communion with the Living. If it were not so,

1. This appearance of Christ, which is his second, and so consequently his last, is not suitable, or answerable unto what the Scriptures expresse of it, namely, that herein [he will bring all his Saints with him; those that sleep in Jesus will God bring with him; the dead in Christ shall rise first, *Zech. 14. 1 Thes. 3, and 4. chap.* That Christ is the first fruits, afterwards they that are his at his coming, *1 Cor. 15. chap.*] wherein Paul is treating of the first Resurrection, because he only speaks of those that come with Christ, and that



that shall have glory put upon them in the Resurrection which is not to be applyed to any but Saints, as also a late worthy writer saith, which will yet be clearer when we come to distinguish. Now if this be the last Appearance of Christ, it must needs follow that he bring his Saints with him.

2. Those which are alive and remain unto the coming of our Lord, would otherwise prevent them which are asleep; but Paul saith that shall not be, *2 Thes. 4. 15.*

3. Neither could *Daniel* stand in his lot at the end of the Dayes, *ch. 12.* Or should the Martyrs that suffered in flames receive the end of their faith.

4. The risen Saints could not [ sit upon Thrones, and have judgment given unto them; Or should the souls of them which were beheaded for the witnesse of Jesus, and for the Word of God, and which has not worshipped the beast, neither his image, nor have received his mark upon their foreheads or in their hands, live and reign with Christ this thousand years upon the earth, ] as the plain text saith they shall, *Rev. 20.*

4. But lest that single testimony should not be sufficient with some, we will instance three Scripture Arguments for proof of this point, which are of one accord herewith, and but a little insist on them;

1. The first is from Christs own words to his Apostles,

Apostles, ye shall sit upon twelve Thrones, judging the twelve Tribes of Israel. Now, for the purpose, when is this judgment? 1. This cannot be before the thousand years, for till then they are asleep. 2. It cannot be after the thousand years at the general judgment; for then John only saw *One white Throne, and One that sate on it, which One is Christ, from whose face the heavens and the earth fly away, to whom all judgment is given of the Father, and of him, to the Saints, save in this great Dome, which is only pronounced by himselfe, because the sentence is eternal.* Hence, in this Act, the Saints are not upon Thrones with him, but all upon his right hand: It is not said they are Judges, or they are Kings, or they sit upon thrones in the thousand years. Neither 3. is it in heaven, for then all judgment is finished and ended, the Son and Saint are subject to the Father, and the wicked are sent to hell, so that there is now no subject matter for judgment. It must therefore needs be in the time of the thousand years, because that time is before the last judgment, after the dead Saints are risen, and a time wherein all promises of this nature center.

And so it is without doubt cleared in the 20 chap. of the Revelations, which we now quoted (and which is a notable and singular Prophecy of this time, wherein we have these great things, [*i.e.* The binding of Satan; the personal coming of

of Christ : the Saints Resurrection ; the Blessedness of it, in the singular portion of the Persons rising ; the work of Satan after that thousand years day ; and the great Judgment by Christ : ] where it is affirmatively said, *John saw Thrones, and them that sate on them (i. e. the risen Saints) and Judgment was given unto them ;* what judgment ? Temporal outward judgment.

2. Christ has promised unto the overcomers to give them power over the Nations, *Rev. 2. 26, 27.* What power is this ? The power of rule and judgment. *And he shall rule them with a rod of Iron ; as the vessels of a Potter shall they be broken in shivers,* [ Even as I Received of my Father. ] But this promise is as properly applyed unto those which has overcome in their Generations and are now asleep, as unto those that shall overcome, and remain alive until this day.

3. Again Christ promiseth, *Rev. 3. 21.* *To him that overcometh, will I grant to sit with me on my Throne ; even as I also overcame, and am set down with my Father in his Throne.* But Christ is sate down as a Conqueror, and as a King. Thus much touching this, that the risen Saints shall also have judgment.

3. *This is the first Resurrection, Rev. 20.* And Paul tells us plainly, that *the dead in Christ shall rise first,* as we have already said.

4. This Resurrection is a thousand years (and yet to come) before the last Resurrection, and  
great

great day of Judgment; *The rest of the dead lived not again untill the thousand years were finished,* Rev. 20. 5. Again, those that inherit is in blessedness, are undoubtedly & without condition, freed from the *last Judgment, final account, and second death*; which is the lake of fire, whereinto death and Hell are cast. Now blessed and holy is he that hath part in the first Resurrection: on such the second death hath no power, but they shall be Priests of God, and of Christ, and shall reign with him a thousand years.

5. The thousand years reign of Christ is a state of perfect Restoration unto the Saints that shall be living at that day, wherein they shall be changed (for we shall not all sleep, but we shall all be changed) and perfectly freed from death, sin, corruption, subjection, fear: hence the curse & every whit of the effect of it, as it came in through the Fall, is thoroughly done away; and in Christ, through his death and at this appearance, we do attain unto the same estate of innocencie, glory, dominion, reason, light, perfection, which man had in the Paradise-state. If it were not thus, the inheritors of this glory should not, nor could not live a thousand years. Moreover, those promises which speak on this wise; [That death shall be swallowed up of victory; that all tears shall be wiped of all faces; the rebuke of his people shall he take away; they shall hunger no more, neither thirst any more, or shall the Sun

light

light on them, nor any heat ; he that sitteth on the Throne shall dwell among them ; the Tabernacle of God shall be with men ; the lamb shall feed them ; and they shall be before his Throne, and serve him day and night ; God himself shall be with them ; there shall be no more Death, neither sorrow, nor crying ; neither shall there be any more paine ; there shall be no more curse, but his servants shall see his face, for the former things are passed away. ] And which can only be applyed to this time and state, could not be fulfilled, neither are true. *Isaiah 65.*

22.

## X.

That this is not impossible, but likely, and according to Scripture and right reason, we are also confirmed in our judgment from plain example. We have a figure of it in Gospel times ; after Christ had accomplished the great work of Redemption by the offering of himself, he rose again, and appeared with his body, and in his plain similitude unto his Disciples ; *was seen of them forty dayes, and speaking of the things pertaining to the kingdom of God ; Preached this very Gospel unto them ; that all power in heaven and earth was given unto him ; was seen, and known, and handled of them ; did eat with them, and gave bread unto them, and blessed it.* Also *The*

*Graves*

*Graves were opened, and many bodies of the Saints which slept, arose and came out of the Graves after his resurrection, and went into the holy City, and appeared unto many, Mat. 27. 52, 53.*

X I.

All judgment in the time of the thousand years (which we take it, is onely outward, save what Christ doth at his appearance, in casting the Beast and false Prophet into the lake of fire.) is the joynt-act of Christ and his Saints. [A King shall reign in righteousness, and Princes shall rule in judgment.

X II.

The Saint in this Restoration state shall attain unto right reason; or the same perfection of natural understanding as Adam had in innocency; unto a perfect knowledge of all the works of creation, as now restored; and of the nature, vertue, course, influences thereof. The best Philosopher and Naturalist that lives, or ever was (save *Solomon* the tipe of this *Rest*) never attained; either is, or shall come unto this perfection of knowledge, because of the Fall; but is brutish in reason, and knowledge even hitherto. We humbly conceive this may also be mans blessing in a great measure. The Works of God declare his infinite-

infinitenesse and power, much more when they are understood.

## XIII.

In this day the righteous shall flourish, and abundance of peace so long as the Moon endureth.

1. Christ will adorne his Saints with excellent Majesty and Glory; and their blessednesse will be so far excelling that of man, and so visible, "that all that see them shall acknowledge them" "that they are the seed which the Lord hath" "blessed. And the Gentiles shall see thy righteousnessnesse, and all Kings thy Glory; and thou" "shalt be called by a new name, which the mouth" "of the Lord shall name. Thou shalt also be" "a crown of glory in the hand of the Lord, and a" "royal Diadem in the hand of thy God. *Isaiah* 61. 7. chap. 62. 2, 3.

2. The Restored Saints shall have the real enjoyment of the fruits of the earth, as they are now restored, made excellent, purified, and renewed; This is a time, as *Isaiah* saith of it, chap. 65. 21, 22, 23. [to build houses and inhabit them, and to plant vineyards, and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat; for as the dayes of a tree are the dayes of my people, and mine elect shall long enjoy the work of their hands; they



they shall not labour in vain, nor bring forth for trouble : for they are the seed of the blessed of the Lord, and their off-spring with them. So *vers. 9. 10.* And Sharon shall be a flood of flocks, and the valley of Achor a place for the herds to lie down in. ] So that (as *Isa. chap. 4. vers. 2.*) *The fruits of the earth shall be excellent, and com- ly for them that are escaped of Israel.*

3. The Saints shall be freed from all outward service and toyle, and altogether taken up, and delighted in the service of their Beloved, the King of Kings. *Isaiah* hath many expressions which serveth hereto : [ And strangers shall stand and feed your flocks, and the sons of the a- liens shall be your plough-men and your vine- dressers ; but ye shall be named the Priests of the Lord ; men shall call you the Ministers of our God ; ye shall eat the riches of the Gentiles, and in their glory shall you boast your selves. The multitude of Camells shall cover thee, the Dro- medaries of Midian and Ephah ; all they from Sheba shall come ; they shall bring Gold and Incense, and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be ga- thered unto thee : the rams of Nebaioth shall muster unto thee ; the Isles shall wait for me, and the ships of Tarshish, first to bring thy sons from far ; and the sons of strangers shall build up thy walls, and their Kings shall minister unto thee, And Kings shall be thy nursing fathers,

and

and Queens thy nursing mothers : they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet, *Isa. 49. 60, 61. chap.* In this old world, the Saints, or seed of Promise have been oppressed and tyrannized over by the seed of the Serpent : But in our *Restoration-day* ( which *Paul* calls the *World to come*, or *new World*, *Heb. 2.5.* ) they shall rule over their oppressors. And this is but reasonable, seeing God is Righteous.

## XIV.

In this day our elder brethren, the *Jewes* and *Israelites*, shall have the saving light, and knowledge of Christ, shall have the real possession of their own land (which God gave unto them by Covenant) restored unto them, *shall become one Nation upon the Mountains of Israel*, and shall be joynt-inheriters of this Glory, Dominion, and Restoration-state, with the Gentile Saints, as the Scriptures of the Prophets plentifully witness.

## XV.

Hence they all erre in judgment ( but beware thou persecute not the Sincere for matters of faith, or principles of judgement. Also learn to speak evil of no man in that respect, be-  
cause

cause we are all yet on this side the judgment of God. *If any man offend not in word, the same is a perfect man.*) Who say the thousand years are already past, or that it is limited to the spirit and mind, either that it is possible to attain unto the enjoyment thereof save in a Restoration-state: For after this time, there shall be time no longer, as we shall shew in its place.

XVI.

For teaching, we must take heed we do not so far spiritualize this State, because of the first Resurrection, that thereupon the visible kingdom, outward judgment, sweet enjoyments by the restored Saints, and the natural Restoration-state (of which we shall treat anon) be not destroyed, enervated, or eclipsed. For no doubt the Saints so far above man, shall not be coop'd up in some corner, or place with high walls, but shall be seen and known by man. And when we speak of the New-Jerusalem-state, we do not understand that it is invisible, but visible: and that it is not so strictly bound up unto a locality, though there is much in that. Also that men shall see it, and know it, and the persons inhabiting that excellency. Hence we take it, when Satan is loosed, and enters into his seed by his temptations, vain man thinks now (his eyes are opened unto sin again as Adams was) that this kingdom,

kingdom, government, and inheritance, may be taken from the Saints by war, force, and armes; that they may take the dominion again unto themselves, as in the old world; that the bodies of the Saints are not so spiritual, but they may be slain with the sword, according to the butcherly practise wherein the Priests delivered the poor lambs unto the Secular powers (and the same principle is in the present national Ministry, as was in their brethren the Bishops, onely they want a little power) and therefore now, at the conclusion of the thousand years, they go the nearest way to work in their miserable judgment, *and come up, upon the breadth of the whole earth, and besiege the Saints Camp.* Rev. 20. 8, 9, 10. Which shews perfectly that this Kingdom is not invisible, internal, in the clouds, or we know not where; but visible, outward, on the Earth, Among Men. Onely the door unto it is opened within, therefore Man, Corruption, Sin, cannot by any means enter, as we shall shew; the way is Christ, he is as properly said to be the way hereunto, as unto eternal life. For, 1. This was promised upon the Fall, so was the door of life, as we had occasion to shew in the former part of our discourse. 2. This is the way he is pleased to bring us, in the dispensation of greatest love, unto the eternal weight of Glory; the proof of this thou wilt find in two places following. If it were not thus, it would not at all be answerable unto

unto the types of it, *Adam* and *Solomon*, or could it be as the Prophets foretell.

XVII.

Hence, As it is properly to be natural, it is become the desire of man, of the living Saints, of every Creature of the whole Creation. But what do they long for or groan after? Is it for an invisible inheritance, that can onely properly be enjoyed by spirits and spiritual bodies, that are not limited to a place on earth? How is this the Creations-benefit? It would be strange to say the Creation longs for annihilation, or to be dissolved: We must say, and so it may reasonably be concluded, we all long with the creatures, for something that is seen, felt, enjoyed, good, desirable; wherein the Creation will return unto its Pristine, excellent order of obedience, and supremacie without any oppression, violence, destruction, rebellion, or disobedience.

XVIII.

But before we can attain unto this happiness (*O this desirable Rest!*) The kingdom of Satan, the world, the wicked, the bloody, the devourers, the Creation-spoilers must be broken, ground, stamped, destroyed, undone. Is there any man, any Saint, any creature in its kind, that

has not a hand, a heart, a groan, a purse, a sword, a life, to venter in this common cause? For whom do we suffer? Is it not for God, for Christ, for Angells, for the living and dead Saints, for man, for beast, for the Creation? Have we any enemies in the earth? Or can this Cause have any Opposers? None but evil beasts, cruel spirits, and destroyers are found opposing themselves hereunto, and those they compell to fight against their own selves. Did but man understand his interest, the whole would certainly at once joyne with us. But *we are as a Pelican of the Wildernesse*, and yet a signe unto this crooked perverse Generation, and for a witnesse against them.

## XIX.

For explanation; the great enjoyment, and priviledges of the Saints, which comes through the purchase of our Lord Jesus, and is not other-ways attained, we divide into a four-fold inheritance, and every one of them (or the enjoyment thereof) is higher, more excellent, more perfect more glorious than other.

1. The kingdom of *righteousnesse, peace, and joy in the Holy Ghost*, which we have a little insisted on in our Prologue.

2. The sweet enjoyment of Christ, the understanding of his mysteries, the near communion we have

word, have with him in this work or dispensation, which is more and more heightened, and corruption and sin abated (and so, though we speak of marvellous perfection in the New Birth, which is perfected only in the full growth of it, as thou maist understand by a similitude so plain, yet is it not now expected so universally in the Saints, save) in) the growth of the Work.

The nearer we are unto the center, and nearer unto the thousand years, the more are we like unto Christ and his glorious Kingdom.

We beleeve before this Work is at an end, the Saints, employed therein, will come to a singular station of holinesse, purity, and wisdom, though at first they are appearing therein as poor infirm creatures, newly got out of the World, and sinfull courses, much of the old drosse, rubbish, and earth about them.

3. The thousand years and personal reign, which is abundantly more perfect in the communion and enjoyment thereof, than either, or both of the former, as we shall shew anon.

This glory of Saints, the cause of justice, the real and natural benefit of the creation, the privileges and rights of man, are not at all inconsistent.

4. The kingdom of the Father, and of Glory after the thousand years, which is only enjoyed in any kind by the soul and spiritual body.



It is an opinion commonly received without doubt or search, that the soul of the righteous are immediatly ascended into the highest heavens, so soon as it is separated from the body; and so they make their coming from thence to reign on earth, an eclipsing or lessening of their glory; but for this they have no true ground in Scripture.

To say that immediately after death they are in *Paradise* (i. e. *Christs rest*) and so the thief that repented was *that day with Christ in Paradise*; but Christ was not ascended that day to the father.

That they shall come from thence to reign on the earth; that the New-Jerusalem coming down from above, is but the manifestation of that *Paradise*, and those that have rested in him, wherein now they shall have their bodies raised and again restored, a spiritual body, and enjoy immediate communion with Christ the *King of Paradise*; and that they shall from thence, after the last judgment and not before, be translated unto the perfection of Glory, and enter into the joy of their Lord in the Mansions of Eternity, is according to the scope of the Scripture.

Unto this blessed Portion, as it proceeds and flowes down from this deep fountain, and original Christ, in four great streams or Oceans of Love, the Scriptures give a sweet, distinct, powerful,

erful, experimentally true, and harmonious witness. Would any know how this is attained? or whence we have this right? Our Answer is, it is in Christ onely: would'st thou know the price of his purchase, and what he purchased for us? We tell thee in a word; *By his blood we are redeemed and made unto our good* (we speak on behalf of Saints,) *Kings and Priests, and we shall Reign on Earth,* Rev. 5. 9, 10.

XX.

There is no cause or interest under heaven, be it what it will that dos effectually answer the interest of man, and the Creation, but this only. No interest of common-good, wherein we may have prosperity, liberty, life-priviledges, assured unto us from the ravenous teeth of lustful, proud, ambitious men (who are enemies unto every creature, and every man, could they see it, like unto cruel and devouring Monsters; and as our proverb is, Not fit to live in a Common wealth) but onely in this: No foundation that is broad enough but this, either it will persecute the Saint or the natural man, or both rather: No Right so essential unto the Good of all, as this. Could or would men but open their eyes they might discern the interest of themselves, and every creature under heaven, twisted up in this golden thread.

The

The *Fifth Monarchy* is a kingdom, an interest, a state, righteous, free, good, ordained of God, noble, purchased; and is longed, groaned, and thirsted for. Is there any that will reply against the truth? Who will not fall down before the King? *Ho! ho! ho! every one that is faint, that thirsteth, that is oppressed, that languisheth, that is persecuted, come unto these waters.* Are you captivated in your estates and liberties? Come and purchase the peaceable inheritance thereof unto your posterity and seeds seed. Is there any that would long enjoy the work of his hands? Give us thy hand to destroy the common enemy, and thou hast thy end and reward. Is there any that are vexed with long suits, troubles and delays, in courts of law or equities (as they are untruly named?) Let us at once remove the Lawes and Lawyers; cut them up root and branch; and the law shall take place that is easie, short, plain, just; that shall adjudge according to wisdom, equity, right reason, true judgment; that will judge none to condemnation in estate, or otherwayes, but offenders and evill-doers.

We would destroy none but those that destroy the earth, or thirst we after the blood of any, but that justice might have its course against [Murderers, Traytors, Despisers of Government, those that speak evil of Dignities, Covenant-Breakers, destroyers of Widdowes houses, oppressors

pressors of the poor,] and rather they would repent, those of them that in their steeled iniquities, presumptuous sins, horrid blasphemies, and most abominable works of darknesse ( which are risen up into so dark a cloud, from the earth of sin and curse, that the bright beams, Sun-light, hopes, expectations, that shined on our land, and were dawning in the spirits of many pretious ones, are darkened and obscured ) are not yet got beyond that line.

Whe have so long with unwearied applications by Declarations of one kind and another, private warnings, seperation, and suffering, been calling upon the men of this time, that we have for some time, left off to make any adresses unto them : And now our work is to make applicatiou to the Saints, to stir them up in their work, and to shew that they are not onely enemies to us, but even to the whole Creation ; neither rest we here, but it is in order to their deserved punishment, which they shall assuredly have, in a large portion, and when ever it comes it will be heavie.

XXI.

Let us now conclude whereunto we are come, and so proceed a little more particularly unto our *Creation-Restoration* : First we will observe, that we are not in this dispensation, come unto

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*Blacknesse, and Darknesse, and tempest, and the voice of words ; we are not come unto a legal administation, or unto a form of words and ordinances neither unto types, shadowes, and figures, [ But we are come unto mount Zion, and unto the city of the living God, and the heavenly Jerusalem ; and to an innumerable company of Angells ; to the general assembly, and Church of the first born which are written in heaven ; to the rendezvous of all Saints whose names are in the Lambs book of life ; and to God the Judge of all, and to the spirits of just men made perfect ; and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel, Heb. 12. chap. Rev. 21. 27. ]*

## XXII.

*We are not come unto the law of Commandments contained in Ordinances ; for there shall be no external Ordinances in the [New-Jerusalem-glory : John saw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it : and the City had no need of the Sun, neither of the Moon to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof. Also there shall be no Night, Darknesse, or Vales there, and they need no candle, Rev. 21. 22, 23. chap. 22. 5. ] Isaiah also foresaw this Glory and*

and prophesied of it, *chap. 60. 19, 20.* But we are come unto *the perfect law of liberty*; unto the *royal law of Christ*, which is *Love*, and we shall worship him *in spirit and in truth*; unto the center and heart of all things, that are now gathered into one in him; unto the perfection of the mysteries of Christ; and unto the *Light, Love, Peace, Glorie and Judgment* that passeth understanding. *He that saith unto John write, saith also, these sayings are true.*

XXIII.

[There shall in no wise enter into this City, any thing that defileth, neither whatsoever doth abomination, or maketh a lye; but they which are written in the Lambs book of life. Neither any thing that offendeth, or any thing that worketh iniquity, and have pleasure in unrighteousnesse. Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, the fearfull (*i. e.* those which fear them that can only kill the body, and so forget their Maker, and deny the Redeemer before men, and are ashamed of his Truth) and the unbelieving, and abominable, and murtherers, and Whoremongers, and forcerers, and idolaters, and all lyars have their part in the second death.] Then, [Neither effeminate, nor abusers of themselves with mankind, nor covetous, nor drunkards, nor revilers,  
nor

extortioners, nor covenant-breakers, nor hereticks; nor blasphemers, nor traytors, nor lovers of pleasures more than lovers of God, nor lawlesse, and disobedient ones, nor prophane, nor men-stealers, nor reprobate and corrupt minds, that are destitute of truth, nor deceivers and seducers, shall inherit this Promise; neither can any that lives in their sins enter this rest.

Furthermore all doggs, envious natures, fleshly minds, proud spirits, envious and stout hearts, evil beatts, back-biters, rich gluttons, haters of God, false accusers, seditions, wrath, strife, swellings, heady and fierce wills, are all shut out from the christal river and tree of life, *Rev. 21. 8, 27. chap. 22. 15. 1 Cor. 6. 9, 10. O Jerusalem the holy City, from henceforth there cometh no more into thee, the uncircumcised and the unclean.*

But it may be thou hast clothed thy self with some rich covering of Religion, outward obedience, legal righteousness, and works of the law, and so those sins which we mention, cannot by any be charged upon thee; and though the same evill nature and filthinesse is in thee unchanged, yet that is not easily discerned, and so thou hopest, as well as others, to reigne with Christ.

Alas thy hopes are but as a cloud that will fly away, and thy own righteousness as filthy raggs: though the Gates (the 12 Gates of New Jerusalem) be continually wide open, yet thou canst not  
by



by any means enter with this spirit. There is such an infallible spirit of discerning to be poured forth, such a clear and perfect day a coming, and such a notable judgement will be made, that *he that runs may read thee* : thou wilt be discerned and known, thy very inside will be turned outward. O filthy creature, woe is me ! who may stand before this spirit and judgement ? I cannot hold up my head, I want simplicity, I am sore pained, my face is filled with paleness ; now would I give the world (were it mine) for a day and heart to repent ! I have flattered and smoothed my self ; I have not hearkened to the voyce of the Lamb of God, nor to the grudgings of my own conscience ; my rock and refuge is gone ; *The sinners in Zion are afraid, fearfulness hath surprized the hypocrites in the Churches, and the sinners of his own people are cut off !* But were it possible for thee, as thou art to enter there ; *Could'st thou dwell with the devouring fire, or with everlasting burnings ?* Art thou able to sing the New Song ? Is thy spirit tuned unto that excellent mellody, that's above the strain of the goodliest formalist ? Or wilt thou delight to fall down before his Throne, and continually worship him, and to give blessing, glory, thanksgiving and honour to him ? Could'st thou endure this holiness ? This kingdom and purity would, no doubt, become a burthen and a prison to thee. Ah thou fool, become a fool that thou maist be wise ; become nothing,

nothing, that thou maist be something; deny thy self now, least Christ deny thee at the last day, and thou be judged of his eternal judgement.

But who shall be saved then, or who may enter in at these strait Gates?

1. The reason why this State is not attained (which is the same with Adams in innocency) at all, save in Christ (and it is a part of his purchase) is because there is no other way promised or appointed, either upon the fall, or since, under heaven.

2. So for a true Administration of Government as it is appointed of God, there is no morall righteous principle, reformation in the present Governments, Magistracy, and Lawes, or Dispensation of justice as upon that bottome, will bring us any further than what Christ will overturne, whose Government, Lawes, Magistracy, must take place of every thing that is of Man.

3. But positively to the Question, our Answer is; Those that with Christ has overcome in themselves, and do his Commadments; the word is short, They shall inherit all things; they shall inherit all things; they shall have right to the tree of life, and shall enter in through the Gates into the city, *Rev. 21. 7. ch. 22. 14.* And the King himself saith, [The Righteous shall shine forth as the Sun, in the Kingdom of their Father,

Father. Who so hath ears to hear, let him hear : *Mat. 13 43.* ] So *Isaiah*, when he saw her glory, saith, *Thy people shall inherit the land for ever*, [the word ever in the Scripture is commonly put for periods of time] *the branch of my planting, the work of my hands,*  
**A PLANT OF RENOWN** chapter 60.  
 21.

To conclude this, learn thus much, that before thou canst reign with Christ, thou must be made like unto him, as a lamb, harmlesse, unsported in his sight, and as a Child, wise unto that which is good, and simple concerning evil : for therein the children of this world are wiser in their Generation, than the children of Light. Christ must be the Anchor of thy soul, *taving hold within the veil* ; the root of thy tree, the foundation-stone of thy building, the head of thy body (and indeed he is the head of every creature, but we speak of the Church,) with him thou must have union, and communion, [From whom the body hath nourishment ministred, and being knit together, encreaseth with the encreasings of God, unto the edifying of it self in LOVE.] Lastly, pray thou maist in Christ be helped, [To walk righteously, speak uprightly, despite the gain of oppression, shake thy hands from holding of bribes, stop thy ears from hearing of

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blood;

blood, and shut thy eyes from seeing or approving of evil, so shalt thou dwell on high, and see the King in his beauty,] *i.e.* in all the Glory and Majesty the Father hath put upon him, *Isa.* 33. *ch.* And remember that *faith* and *works* go together.

## XXIV.

After the vengeance of Gods holy Temple is fully executed, and during the time of the thousand years, there will be an universal peace over all the earth, in all Nations.

Unto this time we may properly apply the Prophecie in the second of *Isaiah*, [He shall judge among the Nations, and shall rebuke many People, and they shall beat their swords into plow-shares, and their spears into pruning-hooks; Nation shall not lift up sword against Nation, neither shall they learn war any more; The reason is, Satan is bound up.

Hence then, *Violence shall be no more heard in our Land, wasting nor destruction within our Borders; but we will call our walls Salvation, and our gates Praise, Isa.* 60.

Now contrariwise, untill that time come,  
and

and the Council of God be finished, as he hath declared by his servants the Prophets, the blood of the Martyrs be avenged, and the mystery of iniquity unvailed and burnt up; there shall not be a y safe or well-grounded peace in the world, n especially in the Nations of Europe; nothing but wars, and divisions, destructions, and overturnings: the Lord will send a sword and a consumption among them, and happy is he that shall follow the Lamb from love. There will be *perillous times*, and a man shall not know who to trust and confide in.

This is but sad tidings to those earthly ones whose Portion is here; and to those who trade by Sea, *and make themselves rich through their Merchandize*: Trading by Sea and Land will grow worse and worse every year, and the vexation is, there is no ground (as we see) of any amendment. Nay, we may say, it is near an end, and must give way unto the purpose of God.

Great men that are opposing themselves unto this truth, will have little enjoyment (in the present state of things) of their great estates and hereditaments, and of their Manours and Lordships. *Weep and howle thou earth, and all that dwell therein; rejoyce thou heaven; and ye holy Apostles and Prophets.* The best

Portion is now to have favour with the King,  
*The Lord of all the Earth.* It's as easie to  
 pluck God out of his Throne, as to change  
 the righteous purpose that's established with  
 an oath.

## XXV.

The thousand years (as one said of it) in a  
 large sence is a day of judgment, because  
 therein Christ is accomplishing and fullfilling  
 those things that are in order to the last, and  
 final judgment.

## XXVI.

*Solomon*, which is peaceable, was a lively  
 type of this Rest: First, for his person, [God  
 gave him understanding to discern judgment.  
 And his wisdom excelled the wisdom of all  
 the children of the East country (which was  
 most antiently famous for wise men) and all  
 the wisdom of Egypt, for he was wiser than  
 all men, and his fame was in all Nations round  
 about. He was most excellent in the reason  
 of things, and in the secrets of nature, and  
 knowledge of the Creation; there was not a-

ny

ny thing hid from his eyes ; he was the wisest Naturallist we read of, and most perfect in his judgment ; but alas the World is not worthy of his books.

2. [The Lord bestowed on him such royal Majesty as had not been on any King before him in Israel.]

3. [He exceeded all the Kings of the earth for riches and wisdom.]

4. [All the earth sought to *Solomon* to hear his wisdom which God had put in his heart, and all the Kings of the earth which had heard of him, sent unto him. The King of *Tire* when he heard his words, rejoyced greatly and blessed the Lord. The Queen of *Sheba* brought presents of spices very precious and great store, and much gold, and precious stones unto *Solomon*. And when she saw his wisdom and the house which he had built, and the meat of his table, and the sitting of his Servants, and the attendaunce of his Ministers, and their apparrel, and his Cup-bearers, and his ascent by which he went up into the house of the Lord, *There remained no more spirit in her.* She said unto the King, It was a true report I heard of thee in mine own land, but behold the half was not told me ; thy wisdom and prosperity exceedeth the fame which I heard ; happy are thy men,



happy are these thy servants which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God which delighteth in thee, to set thee on the Throne of Israel.]

This is a famous example, and pertinent to our purpose. So *David* in his Prophetic song, *all Nations shall call him Blessed.*

Then secondly, for his Government and Dominion, and the excellency of his State,

1. [He reigned over all Kingdomes, from the river of the land of the Philistine, and unto the border of Egypt. So *David*, He shall have dominion from Sea to Sea, and from the River to the ends of the Earth.]

2. He is called THE MAN OF REST; [And the Lord his God gave him rest on every side, so that there was neither adversary, nor evil occurrent.]

3. *Israel* the royal seed, and first-born, were encreased, dwelt safely, and was altogether freed from services of slavery; [Judah, and Israel were many, as the sand which is by the Sea in multitude, eating and drinking, and making merry; and they dwelt safely every man under his vine, and under his fig-tree, from Dan to Beersheba; of them *Solomon* made

made no bondmen, but they were his men of war, his servants, his Princes, his Captains, and his Rulers.

4. The necks of all their enemies were brought under their feet; even all the Nations which were left, and not at first driven out because of Israels Sin, was now perfectly subdued and made servants to Israel.

5. For his Royal Throne, *There was not the like made in any Kingdom.*

6. There was gold in abundance brought unto *Solomon* from *Ophir*; [The weight that came to him in one year, was six hundred threescore and six Talents; besides what he had of the Merchants and Trafiquers, Kings of Arabia, Governors of the Countreys, and all that brought presents: Insomuch that gold was as iron, and as for silver it was as stones, and nothing accounted of in his days, *1 Kings 4, 5, and 9. chap. 1 Chron, 22. chap.* We are the larger herein, because it is so perfect a Type of the Mountain-kingdom.

The same that we have said of *Solomon* in the history, is also foretold of *Christ* by the Prophets in lively descriptions of his Person and Government, and they do therein acquiesse; *Solomon* himself tells us, [He is the chief of ten thousand; *David* That he is fairer than

the children of men, that his garments smell of myrrhe, that he is blessed for ever; *Paul*, That he hath by inheritance obtained a more excellent name than the Angells, and they shall all worship him, *Isaiah*, That the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsell and might, the spirit of knowledge and of the fear of the Lord, and shall make him of quick understanding, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: That of the increase of his Government and Peace there shall be no end; that his name is the Prince of Peace; that for brasse he will bring gold, and for iron silver, for wood brasse, and for stones iron; that he will make our Officers Peace, and our exacters Righteousnesse. *Zachariah*, That his Dominion shall be from Sea to Sea, and from the River to the ends of the Earth. *John*, That his Saints shall be Kings and Priests, and shall ever be before his Throne, and so shall hear his wisdom; that all the Kings of the earth shall bring their glory and honour into the New-Jerusalem.]

But when we have heard the whole report  
of

of this goodly land we may say with the Queen of *Sheba*, THE HALFE IS NOT TOLD US. *The Kings shall shut their mouthes at him, for that which has not been told them shall they see, and that which they have not heard shall they consider.*

*David* excellently describes by a Propheti-  
call spirit the state of Israel as under *Solomon*,  
and the kingdom of Christ as typed out there-  
by, in the 72 *Psalms*; therein we have,

1. The special blessing of the free-born Is-  
raelites, 1. In the constant administation of  
righteous judgment. 2. In a flourishing  
happy estate of peace. *v. 2, 7.*

2. A great blessing to the Creation even  
as of showres, and dew. *v. 6.*

3. A course of true Justice flowing down  
from his singular Throne, with mixtures of e-  
quity and mercy unto all. *vers. 3, 4, 12, 13,*  
*14.*

4. The fear and awe of him that will be  
upon all because of the Lord that is with him.  
*v. 5.* All the time of the thousand years such  
an awe and fear of Christ and the Saints will  
be upon man, that he will not so much as  
think of rebellion, or disobedience unto the  
Governments of Jesus.

5. The latitude and universality of his  
Dominion over all, *v. 8.*

6. The

6. The real obedience that is given unto him by all Kings, Nations, and even his enemies that shall be at peace with him, *vers. 9, 11.*

7. The gifts and the presents of gold, precious stones, spices, that are brought by kings, as tokens of obedience, *v. 10, 15.*

8. The continual prayer made for him, and the daily praises put up unto him, *vers. 15.*

9. *In all the God of Israel is blessed, who only doth wonderful things. vers. 18.*

10. *The whole Earth shall be filled with his Glory, vers. 19.*

## XXVII.

The whole Creation, and every thing made in the Six dayes, when *God looked upon the whole, and behold it was very good, Gen. 1. 31.* shall be restored unto the same perfection, purity, and good, that it had in that same day, or first Creation-state, which *Peter* calls **THE RESTITUTION OF ALL THINGS**, as we have already hinted. Of this *God* has spoken most eminently by the mouth of the Prophets, because they were under the active-dispensation.

## XXVIII.

## XXVIII.

More particularly, in this *Creation-Restoration* (which all the creatures groane after, and is in earnest expectation of, and for the manifestation of the Sons of God (for without that, the Creature cannot put off the bondage of corruption, and put on, or be delivered into the glorious liberty of the children of God) as *Paul* hath well said, *Rom. 8. chap.* which is a most eminent place for proof of this Doctrin.)

1. The earth shall be purified and renewed; it shall not bring forth thistles, weeds, and Brambles; but shall naturally bring forth herbs and plants that are good, as in the first Creation-state.

2. The fruits of the earth shall be purified from all their Corruption, and hurtful humours, *and made excellent and comely for them that are escaped of Israel.*

3. The enmity of creatures shall cease, and the savage nature of all beasts will be take away; [The wolf shall dwell with the lamb, and the Leopard shall lie down with the Kid, and the Calf, and the young Lion, and the fatling together, and a little child shall lead them;

them ; and the Cow and the Bear shall feed, their young ones shall lie down together ; and the Lion shall eat straw like the Oxe ; and dust shall be the Serpents meat ; they shall not hurt nor destroy in all this holy mountain. *[Isa. 11. chap.]*

4. Hence then, the creature that was made subject to vanity, *shall bee delivered from the bondage of Corruption* : The whole Creation shall put off the yoke, and curse that followed sin ; and man shall again return unto his first station, wherein [ God made him to have Dominion over the works of his hands ; and put all things under his feet ; all sheep and oxen, yea and the beasts of the field ; the fowl of the aire, and the fish of the Sea, and all that passeth through the Pathes of the Sea.]

We may here fitly set down the Creation-blessing, which *David* speaks of, [*Psal. 65. v. 9, 10, 11, 12, 13.* Thou visitest the earth, and waterest it ; thou greatly enrichest it with the River of God, which is full of water ; thou preparest them corne when thou hast so provided for it ; thou waterest the ridges thereof abundantly, thou settest the furrowes thereof, thou makest it soft with showers, thou blessest the springing thereof : thou crownest the year with thy goodnesse, and thy pathes drop



drop fatnesse ; They drop upon the pastures of the wilderness ; the little hills rejoyce on every side : the pastures are clothed with flocks ; the valleyes also are covered over with corne ; they shout for joy , they also sing.

Let man learn to know his interest, and to put off his slavish Captivity-spirit. When once the Spirit of God, and glory comes down upon the people, the Nimrods of the earth shall tremble, the oppressors of his people shall cease, and them that destroy the earth shall be no more. They all sin that kick against this interest and persecute the assertors thereof. O ye fooles, when will ye be wise ? Were not the influences of hell, and powers of darknesse overcome and conquered by Christ Jesus the Lord, were it not captivity is led captive by him ; and were it not he dyed upon the Crosse, this could never be, neither would any thing be upholden, but all would be swallowed up, and become a Chaos. How is it then, thou despisest the lordship and dominion of our dear Saviour and Lord ? Moreover, if the primitive spirit, and burning zeal of the Lord of Hosts, be not poured forth upon his redeemed ones, Satan will not let go his strong holds. If the Saints leave not their concernments here for a time, all may  
continue

continue in this undone, cursed, and perishing condition. And more particularly, with respect unto our selves; if things continue as they are, Atheisme (as it is apt to prevaile upon proud, vain-glorious, and subtil spirits, which are commonly the subject on which it works) will encrease, and oppression upon the outward man will grow to a wonderfull height, and men, like beasts, will devour the substance of one another. O *England*, how is it, thou art hardened in thy trespasses? How art thou undone and oppressed? How would'st thou slay and imprison that spirit that must deliver thee? O hardened and steel-ed heart!

## XXIX.

The great chang of all things at our personal appearance is the end and period of this present evill world, and the beginning of a new, *Which is put in subjection unto our Lord Jesus Christ*; As all power and Judgment is given unto him, so is the visible dispensing of it no derogation to the glory of his Majesty.

Hence, this state is called in Scripture, the *new beavens, and the new earth which are of promise,*

*promise*, therefore the Scriptures that speak thereof may be applied hereunto.

XXX.

We must now draw to a conclusion of the matter; upon the ending of the thousand years, Satan is again loosed out of his prison, and he shall go out into the earth, to deceive and delude the Nations that dwell in the four quarters thereof, *Gog and Magog*. The temptation he puts into their heart, seemes (as we hinted before) to be to attempt something against the Saints, and the Government of Jesus; therefore it is said *He gathers them together to Battel, the number of whom is as the sand of the Sea*. Satan is effectual in prevailing upon all the seed of man-kind that is now upon the Earth, and without the walls of the LAMBES-PARADISE. And God (who in all things carries on his own designe & purpose from the foundation of the world, *as a wheele within the wheele*,) so far permits, [that they go upon the breadth of the earth, and encompass the Camp of the Saints about, and the beloved City. *Rev. 20.*]

## XXXI.

This turns unto their everlasting destruction; though they attempt yet effect nothing; for an immediate and fearfull judgment (instantly preceding the eternal sentence of the last day) intervenes and sweeps them all away, because now there is no war among the Saints. [And fire came down (like as it was in the day of Sodom) from God out of heaven and devoured them; and the Devil that deceived them was cast into the lake of fire and brimstone, where the Beast and the false Prophets (his companions) are, (and have been a thousand years) and shall be tormented day and night for ever.

## XXXII.

Hereupon immediately is the second and last resurrection of all the dead, and the great day of judgment, and DOOME. [And I saw a great white Throne, and him that sate on it, from whose face the earth and the heavens fled away, and there was found no place for them. And I saw the Dead small and great stand,

stand before God ; and the books were opened ; and another book was opened, which is of life ; and the dead were judged out of those things which were written in the books, according to their works. And the Sea gave up the dead which were in it ; and Death and Hell delivered up the dead which were in them ; and they were judged every man according to their work ; and death and hell were cast into the lake of fire : *This is the second Death* : and whosoever was not found written in the book of life was cast into the lake of fire, Rev. 20.]

## XXXIII.

Now our dear Lord Jesus as *King, Priest* and *Prophet* has finished his work ; [ Has put down all rule, and all authority, and power ; has put all his enemies under his feet, and now destroyed the last enemy, which is death, so all things are subdued unto him, and gathered into One in him : he hath kept and preserved his whole flock (as a faithful and wise shepherd) that the Father gave unto him, from the evil of the world, so that not one is lost or perished ; hath now fulfilled his royal promise in going to the Father, and preparing

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ring an *eternal habitation* for them, and of coming again the second time, without sin unto salvation, and receiving them unto himself, that where he is they may be also, *John* 14, 2, 3. Has led forth his people in his Pathes, caused them to inherit all things, given them (now) of the Fountain of the water of life freely, wiped away all tears from their eyes, given them beauty for ashes, the oyle of joy for mourning, the garment of praise for the spirit of heaviness, and has filled them with his consolation and glory. Has now perfected all Judgment, and therein finished the whole Council of God.] Amen, IT IS DONE.

## XXXIV.

Hitherto there has been TIME, and every thing and purpose under heaven, has been revealed and fulfilled in its proper season and TIME. TIME has been pretious (exceeding desirable) in the knowledge and enjoyment thereof; TIME has been neglected and slighted; TIME has been swift, has stayed for no man (and a man might as well have stopt the course of the Sea, as the course of TIME, and Wheele of all things.) The Creation from first

first to last : and again the *Restoration*, and every thing that has been, is, or shall be, is *the Births of Time* : we have hitherto spoken of TIME.

## XXXV.

But now the END is come : the END of all things, of things most glorious, and perfect ; all things are finished, things that are most durable, and next unto the Ocean of eternity are no more : [The mystery of God is finished, as it hath been declared unto, and contained in the Scripture of the holy Prophets ; and *Time shall be no longer*, as he is true that liveth for ever and ever, and Created all things by Christ, *Rev. 10. 6, 7.* Now the Son [shall deliver up again the Kingdom to the Father that put all things under him, and shall become subject himself unto the Father] as he is the Son of Man. Now shall the Saints (arrayed with this Kingdom-Glorie) be translated unto the highest, eternal, most perfect, unknown, unutterable state of glory, in the highest heavens of eternity, and the everlasting burnings, where the Father shall be ALL IN ALL, *1 Cor. 15. 24, 25, 26, 27, 28.* Here ceaseth the offices and mediatorship of



Jesus Christ, in whom *the Way and Gate of life is everlastingly shut up*. And the ALL in heaven are swallowed up of eternity, the eternal being, where there was never any beginning, is there any *Time or Change*, neither shall there be any END. O Lord, who are fit for these things?

## XXXVI.

Our spirit within us, returns unto the *Time* that now is ; to beseech the sons of men, whilst there is a *Day and Time* , not to neglect their immortal souls good , before the *Gate* be shut, when there is no entering with an Ocean of tears. Ah poor degenerated man ! Ah thou glorious creature , and head of the works of God ! Ah ye immortal souls ! *Our bowels earn , our heart bleedeth and is pained within us for you !* Consider eternity, and the eternal flames, horror, burnings, gnashings of teeth, and hell that ye will be banished into, *where the wrath of God resteth and abideth on you*. Because indeed should TIME ever be, and thy life as long as TIME, thou wouldst ever sin against the Lord.

## XXXVII.

## XXXVII.

We may not speak much of this glory with the Father, and the great and holy Angells, that followed the thousand years, and judgment of the great Day; for indeed, *since the beginning of the World, men have not heard nor perceived by the ear, neither hath it entered into the heart of man, or hath the eye seen, O God, besides thee, the things which God hath prepared for them that love him and wait for him, Isaiah* 64. 4. Neither is any man, or spirit, or soul ascended up to the highest heaven, | but he that came down from heaven, even the Son of Man which is in heaven, *John* 3. 13. *Enoch* that walked with God and was translated, *Elijah* that was carried up to heaven in the Chariot of God, *Noah* the Preacher of righteousness to the Old World, *Abraham* Gods friend, *Moses* the meekest man on earth, that talked with God face to face, *David* the sweet singer of Israel, *Paul* that was caught up into the Paradise of God (whether in the body, or out of the body, he could not tell) and see things which were not lawfull to be uttered, *John* the beloved that had

partly freed from this curse, inasmuch as death is not destroyed till the end of thousand years, he shall evidently see, and no doubt acknowledge, the blessedness of the Saint far above him; shall see the great want of Christ, & shall thoroughly learn for this time (in that he is now visibly made so many degrees beneath the Blessed of the Lord) obedience to the Judgment, Will and Rule of the Saints, who are Princes with the Son. [The Nation, and Kingdom that will not serve thee shall perish; yea those Nations shall be utterly wasted.]

To the second, we will propound in four considerations what we may at present say, not to exceed our measure, and leave the judgment of this as well as of the rest, unto the spiritual man: humbly praying, Truth (in the whole) may not be thrown away, for what of dross is mixed among it.

1. All those spirits whose bodies are not raised up till after the thousand years seem (in the judgment of some) to be banished into hell; are not freed from the *second death*, Rev. 20.

2. The Scriptures mention the appearance of Christ at the beginning of the thousand years, to be his last appearance (and so to return no more till after the last judgment, which

which thing has much force in it to prove what we incline to.) [When he will bring all his Saints with him ;] as saith *Zachariah* and *Paul*. And it seems to be according to the natural and genuine sence of true judgment, to say, [That every soul in whom Christ has been revealed more or lesse, shall now be revealed with Christ :] And so all that sleep in Jesus, and are in his *Paradise*, shall be revealed, and come down with him ; because his *Paradise* shall come down from heaven, upon the earth. [This is the holy and great Jerusalem that comes down from above, *Rev.* 21. 10.]

3. Yet, be it so (which is not determined) let it be also weighed, That in the *New-Jerusalem-state* (our *Wisdomes Paradise*) there will be degrees of glory : *Paul* saith, [as one star differeth from another in glory, so also is the resurrection of the dead (*i.e.* the Saints, because none else have glory : And it is at the beginning of the thousand years, because then that glory is put upon them) there is the Ruler over ten Cities, and the Ruler over five, and every man, whether he live or dye, shall receive according to his works.] Hence, by how much a Saint has been faithfull in his generation, has suffered for Christ, has abounded and persevered in his work as *Paul* did, has

the Revelation of Christ, and heard things that he was forbidden to write ; ] neither *Isaiah, Samuel, Daniel, Job*, is not entered, neither hath seen this glory, Acts 2. 34. One-ly we have a glimps thereof, as we have seen it by our spiritual eye, and *as it is revealed by the spirit that searcheth it.* 1 Cor. 2. 9, 10.

## XXXVIII.

But before we conclude, there are two questions, which nearly relate unto our *Restoration-state*, whereinto many will be curious to search. We will name them, be it but to put others upon tryal, whether things be so, and speak a word to either.

And seeing the Restoration is of every creature unto its primitive good, wherein both man and beast shall be entirely subject unto the Saint, who is super-natural in respect of the curse : Let's know,

1. *What shall be mans estate as he is fallen, and the seed of the curse in this state of Good, and perfect Restoration ?*

2. *Shall*

2. *Shall all Saints inherit Christs glory in the thousand years, yea or no?*

To the first, in a word,

1. They are subject to the judgment of this Day, that is to say, of Christ and the Saints.

2. They are not liable to temptation.

3. They are freed from oppression upon the outward man. We go no further, for nothing can save from hell save Christ; and without Christ they are no Citizens, but strangers.

4. [Death is the last enemy that Christ destroyes,] and the time is when, or a little before he delivers up his trust (as we may say with reverence,) therefore death (which came in through the fall) must reign in the seed of Curse all the time of the thousand years, and untill the last resurrection; [For the dead that are not in Christ rise not untill the ultimate day. Now immortality, and incorruption, can onely, is, or shall be, freed from, above, triumphing over death. If thou wilt read *Isa. 65. 20.* and *1 Cor. 15. 24, 25, 26.*

5. Now that man without Christ is but

partly freed from this curse, inasmuch as death is not destroyed till the end of thousand years, he shall evidently see, and no doubt acknowledge, the blessednesse of the Saint far above him; shall see the great want of Christ, & shall thoroughly learn for this time (in that he is now visibly made so many degrees beneath the Blessed of the Lord) obedience to the Judgment, Will and Rule of the Saints, who are Princes with the Son. [The Nation, and Kingdom that will not serve thee shall perish; yea those Nations shall be utterly wasted.]

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has laboured more abundantly than others, has been faithfull in his tallents of light and grace, received, by so much shall he be honoured by the king whom he has served, by so much shall his glory and power abound. [There is before his Throne *Kings* and *Priests*, and a grett multitude of all Nations, Kindreds, and Peoples, and Tongues, that no man can number, arrayed in white robes, *Rev. 7.*]

4. Many will argue, shall those reign with Christ in this Kingdom, that never suffered for him and his kingdom in their generation? Shall those rise in the *first Resurrection*, that dyed not in the light, and faith of that glory on earth, which immediately follows the *first Resurrection*, and so the *Restoration*? But beware thou measurest not the deep of God in thy shallow imagination; and be perswaded to think that thou maist be a great deal narrower in thy poor creature-bowels and love, than God is in his *love-reward*, or in his Bowells, and *Grace-election*, either in the depth of his purpose (which is as a bottomlesse Ocean of grace, that sends forth its streams beyond measure) which is unsearchable, and may not be fathomed. It may be thou art straitened where God is enlarged, and yet we wonder not to see Saints of the same household of faith

oppo-

opposing us in our Generation-work. Yet *why should we reply against God?* Or should we boast if we have received any thing more than another? Is it for our own worthinesse, or rather for his mercies sake?

XXXIX.

We know some will readily say hereupon, If all Saints have their portion in the glory of the thousand years, then we as well as those that lay out themselves to the utmost here; and what need we adventure so much, or run such hazard? No matter though others be many degrees above us, the meanest portion therein will content us, so we have it upon easie terms

Therefore we will leven the matter with a word of Caution and Reproof.

1. Beware thou takest no oppertunity hereby unto sin; in so doing thou wrongest us, but thy self much more.

2. *The day of Christ is a day of wrath to every thing of sin and sinful interests;* so far as Saints are wedded to this evil world, or any carnal, flesh-pleasing, and Christ-opposing interests, this day will be a day of wrath even unto

unto them, as it was to Israel in the Wilderness. The Lord hath purposed to make a thorough-work, and he is clothed with jealousy.

3. Thy favour is of a luke-warme spirit, thou hast little of his love, little communion with God. *How doth love constrain thee?*

4. Nature, and ingenuity even Teacheth, much more love, [That as one dyed for all when all were dead, so we should not live unto the world, or unto our selves, but him that dyed for us; now we cannot live unto him, unlesse we serve his Will. O, saith the soul that has tasted love and free grace, What ever come of it, I will follow my Lord and my Christ unto the death! Seeing [he hath drawn me with the coards of his love, how shall I not run after him?] Let worldlings take the world, and greedy ones their lusts, and vain-glorious ones their pompe, and luke-warme, and carelesse ones their ease; for a thousand worlds I would not loose the smiles, and oyled pathes of my beloved! *A day in his Courts is better than a thousand!*

5. As the work of these later ages is greatest, so is the measure of the spirit given forth. Hence, Those that follow the Lamb therein, are said to be upon Mount Zion with him, and they sing a new song that no others can learn: they

they are higher in light, love, power, zeale, [communion and fellowship with the Father, and with the Son, ] than any others in the world. So that, 1. In the carelesse neglect of this work, thou shalt loose the marvellous light of those unsearchable things that Christ will open and unlock to his, in *the way of his kingdom.* 2. Thou art a stranger unto that peace, pleasure, and great reward which the Saints meet with in the doing of his Commandments. Whilst the children are following their King [with great and most wonderful acclamations, with joy and gladnesse of heart, with their Hosana's and songs of deliverance; ] whilst they are *singing aloud, and joyfull in glory,* thou art moyling in this perishing and vanishing world, and at ease in thy forme, whilst thou hast forgotten *the afflictions of Joseph.* O thou earthen creature, let us provoke thee unto the love and liking of this desirable work.

XL.

Lastly, thou now seeest the order which we have observed to be three-fold. 1. The foundation and bottom-principle of the undertakers, which is blessed in growth of grace, and from whence properly we are strengthened.

ed. 2. The work of love arising and flowing from that root within, (i. e.) The work of *Reformation*. 3. The perfection of it, in the attainment of *Restoration*. As a thred of fine linnen, of pure scarlet, and bright gold, that are most excellently twisted in one.

*I Jesu have sent mine Angel to testify unto you these things in the Churches, I am the Root and the Offspring of David, and the bright and morning Star.*

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THE END.

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